

CHURCH MANAGEMENT

A Journal of Parish Administration

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Thanksgiving . . . Armistice Day

How to Write Church Ads . . .
—William L. Stidger

The Minister and Church Leadership . . .
—James Elmer Russell

Standardizing the American Church Year
—Roy E. Bowers

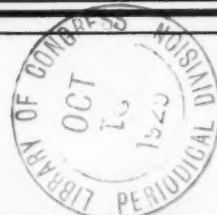
The Four-Square Life . . .
—John Timothy Stone

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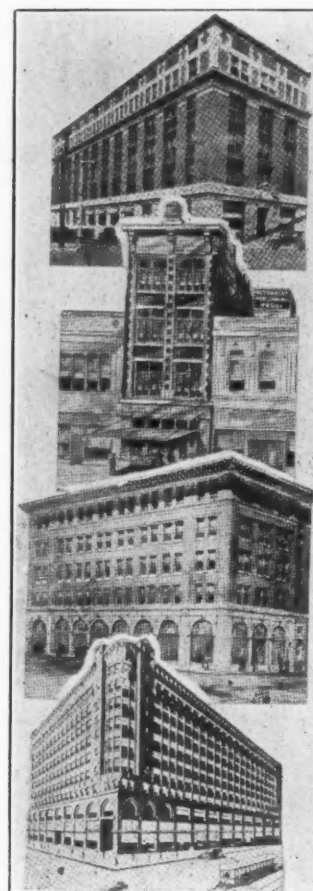
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VOLUME 2
NUMBER 2

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NOVEMBER
1925

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The Editor's Drawer

I have just read some mighty nice things about ministers.

"Ministers as a rule are more eager and ready to learn and to try new methods, than their brethren in either the legal or medical fraternities. No other class of men are more sincerely thinking out their salvation with fear and trembling than they."

This was written by a minister who may be prejudiced toward the calling but I think that he is right. The ministry is alive with an emotion which seeks to find avenues of service in expression. The average preacher of today is not a traditionalist.

But what this writer goes on to say is also true and it is one of the sad things about the situation.

"An honest and unselfish workman in the office of the Christian ministry is likely to be tolerated and upheld even in the twentieth century, provided that the financial strain is not too pressing and the competition from other churches is not too keen. But touch these nerve centers of the modern church and strange things happen."

Also true isn't it. And it complicates the situation. Or does it explain why the minister is so much on his job? Is it hard to be true to Christ and hold a parish at the same time?

Oh, yes, we ought to give credit for the statements above. They are from THE SPIRIT OF JESUS IN ST. PAUL, by W. W. Bryden, published by James Clarke and Co.

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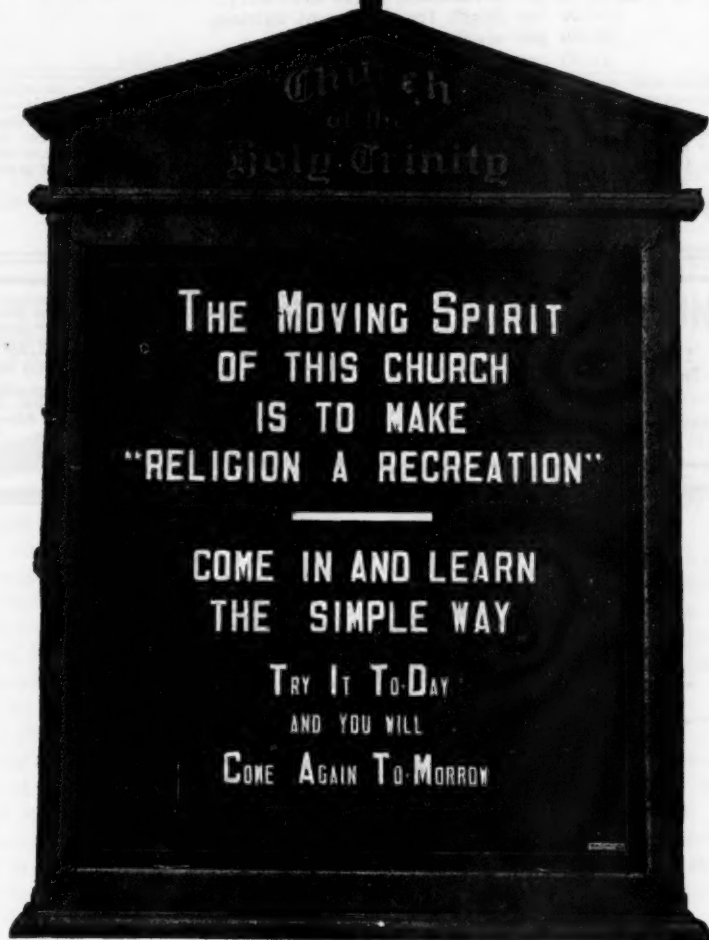
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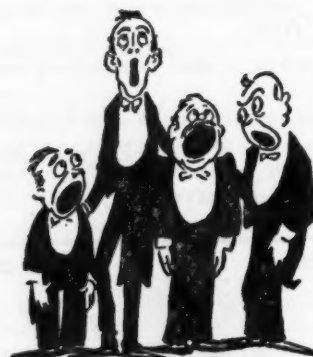
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VOLUME II
NUMBER 2

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

NOVEMBER
1925

How Much of a Lingoist are You; Mr. Preacher?

By Rev. Fred Smith, Newton, Kansas

LEST in the quickness of your answer you should miss the point of my query let me counsel you to read again the title of this article. I am in no wise concerned in knowing anything about your linguistical abilities. Though you speak the languages of Arabia, Persia and China it would have no bearing upon the query that I have placed before you. I am not asking you if you are a lingoist, but whether you are a lingoist or not. And that is some difference. Without a doubt it is a fine thing for a preacher to be able to read and speak in the Hebrew language, though there are few who can in this day and age do either. Better is it for him if he be conversant with the Greek language, and many there be who have attained this achievement. But best of all, for practical purposes is it for a preacher to be able to speak the "lingo" of the particular people to whom it is his privilege to minister. Unless he is able to do this all his learning in Hebrew and Greek will go for next to nothing. I have known many a preacher who has passed through university and seminary, acquiring therein a technical terminology which was formidable and a vocabulary that was mountainous. Yet, when he was placed in a parish on the prairie where farmers and cattle-men had a vocabulary of their own, or entered a constituency whose speech had been wrought out in the factories of modern industrialism, somehow his terminology and vocabulary were too narrow to wrap up the truth of God in such a way that these men could carry it away with them. Great may be your power as a linguist, but I am persuaded that it is as the moon is to the sun when it is compared with your power as a lingoist.

Do not, however, here rush to the conclusion that I am seeking to give any encouragement to the use of slang in the pulpit. That is by no means

what I am pleading for. With some occasional exceptions, of all things to be abhorred in the pulpit none is more reprehensible than the slangy preacher. Such a one beclouds the very truth he fain would illuminate. Generally speaking where slang does the more abound there spirituality does the more decrease. The alternative is not between "high-brow" language and "low-down" utterance, between the dictionary on the one hand and the gutter on the other, but between an esoteric manner of speech and a vernacular that

Can you talk French, German, Italian? You can. Fine. Can you read Greek, Latin and Hebrew? You can. Fine. Can you talk plain every day American so that the man on the street can understand you. That after all is the test of your language ability.

touches the very cores and sinews of the life of the people to whom you are speaking.

In our highly specialized day language has gone the way of civilization. In the increasing division of labor each group has developed a terminology of its own. It could not very well be otherwise. Of course many phrases and words remain the common property of all. These the preacher will cherish and use. But if he is to "get under the skin" of his hearers he must know how to take of the characteristic things of their speech, and give to them spiritual point. There is one lingo of the farm, and another of the shop, and another of the sea, and happy is that preacher who, in no spirit of smirking condescension, knows how to salt his truth with the vernacular of the group who try to listen and understand. This is to make dead words spring to life.

In a wonderful way this truth has been brought home to me of late. For more than a month I have been at-

tending the meetings of a successful evangelist. Hundreds have responded to the power of his message. I have tried to analyze the power of his ministry and message. While I have come to see that no one thing is definitive of his strength, yet I have seen that his power is not un-related to the fact that he is a lingoist. By this I mean something other than that he is a user of slang. Not often does he use that which can be designated as slang. Though he is often over dogmatic, and frequently unjust in his sweeping criticisms of men and institutions with whom he does not agree, yet power attends his preaching. I have come to the conclusion that this is largely due to his fine facility in the use of the vernacular of the people to whom he is speaking. The potency of "the magic of the necessary word" so far as they are concerned is ever to his tongue.

Four groups, in the main, make up his congregations: farmers, railroad men, business men and a college group. To hear him naturally and "to the manner born" express the thoughts of Christianity in the vernacular of the first three groups is to come upon one of the secrets of his power. To see him fail with the college group is, by contrast, also to come upon the same fact. Over the last named group he has exerted little influence. They have failed to respond in any great measure, and the reason is, I surmise, his unfamiliarity with the tendencies and terminology which is characteristic of the student world of today. Not so with the other groups, however. With the farmer and the cattleman he is on familiar ground. With a chuckle one cattleman drew my attention to the words of the preacher concerning a certain characteristic peculiar to the Missouri mule. In that respect, evidently, the Missouri mule was *sui generis*. I, not being a cattleman, had missed the point. But not my

listening cattleman. The truth of God had found lodgement in the heart because it was barbed with homely wit. Likewise was it with the railroad man. The engineer whose engine had to go occasionally to the backshop for overhauling, was reminded that the Christian needed to go also occasionally to "the backshop." The baggage man and the clerk also knew the point of the comment when the left behind church letter was referred to as "baggage left behind." Thus did rip-track men, engineers, firemen, farmers and all the rest of them find the truth of God vested in the terminology which was understood and used by them. His words were spirit and life because they drew their living potency from the experience of his listeners. Tennyson has touched the heart of this matter in his familiar words in "In Memoriam" when he says:

"Tho' truths in manhood darkly join,
Deep seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin,
For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors."

It is a lesson yet unlearned by many preachers and teachers that you cannot reach the heart of a listener by preaching over his head. Emerson has wisely said that "we descend to meet." It is not a matter of using slang, but a matter of using descriptive speech drawn from the realm of experience of the listeners to enforce divine truth.

Recently I happened upon a sermon preached by Canon Barnes, (since promoted to the see of Birmingham, I believe) which he preached at Harvest time to a rural congregation. Canon Barnes is perhaps of all men in the English pulpit at present the foremost man in regard to scientific knowledge. But not from that sermon would you infer that. In it there is nothing abstruse or abstract. His message is coined in familiar metaphor and homely analogy. Scientist he is, linguist also, but that day he was more concerned to be of all things a lingoist. It is a goal that should be greatly desired by all preachers. To attain it means much thought and practice. Examples should not be overlooked. If you would be a lingoist read often the parables of your Lord, or turn the pages of Ralph Connor, or Lincoln in his Cape Cod stories, or Boreham of Australia. Then at last example might incite desire and desire achieve attainment. Then will men say of you that his speech is with power, and will wonder at the words of grace that fall from your lips.

The Builders

By H. L. Williams

THE greatest fraternity in the world is that of the builders. It is composed of the men and women who are seeking to build up the world, socially and spiritually. They are a select group who have come to the conclusion that it is not enough to point out the faults of humanity but that they must do something constructive. It costs in blood and sacrifice to be a builder and it is through these common experiences that the members of this fraternity are brought together.

It doesn't make so much difference whether the work of construction is large or small. It may be a statesman who is really seeking to strengthen the spiritual buttresses of his nation or it may be a young man who is working with a Sunday school class. Yet there is something common in their experiences. I have always noticed that those who are seeking to be builders in the Sunday school and church are not ever ready to spring in destructive criticism on those who are administering the affairs of state. Is it not because they also know what it is to carry the burden of constructive work.

Says Prof. E. A. Ross in Social Psychology. "Once he has been obliged to lay one little stone in the top course of the single turret of his science, he will ever after appreciate the difference between science and humbug, truth and opinion, scholarship and quackery, faddism and progress." When he becomes a builder he so devotes himself to his constructive work that he proves invulnerable to the gibes of his enemies or of the thoughtless criticism of the indifferent.

Nehemiah is the classic illustration of the builder who refuses to be stopped by the taunts of his enemies. When they sought to entrap him he refused to parley with them.

"I am doing a great work and I cannot come down," was his answer.

Among the fraternal secrets in this order is that which reveals the difference between brilliance and real ability. Brilliance is to be sought, of course. But the builders have learned to honor the slower mind which is trained to honest work and true reasoning. Too often have they seen the light of the brilliant go out. It must have been a builder who first wrote the fable of the hare and the tortoise.

The teacher groans when the parents speak of the child as being so bright that he does not have to study. If the child but gets that idea it will be a serious handicap through his school

and graduate life. The by-ways of life are strewn with those who were naturally bright and who tried to live by their brilliancy rather than by careful and honest application.

The initiated also know why it is true that it is those who do the most who complain the least. There is a basic reason for this. Those who do little to carry the real burdens of the world have poor vision and cannot comprehend the difficulties of the task nor the labors of accomplishment. Looking merely on the surface they offer thoughtless criticisms which are apt to cut deep into the soul of the man who builds. But the builder because of his own experiences hesitates to criticise hastily any other member of this fraternity.

This attitude is shown by a prominent man who after twenty years went back to his college. He was asked what single quality gained in that twenty years he counted most worth while.

"A tolerance for all those who are engaged in difficult things," was his reply.

He had become a builder.

But best of all the builder learns the true values of life. As Professor Ross says, he can detect the difference between the false and the real; the pretended and the true. He has learned that station in life does not imply spiritual greatness. Greatest is matter of nobility of character and a desire to serve human kind. When he finds such a man, regardless of his race, or social position he is proud to fraternize with him. He sees nothing wrong when a man such as President Roosevelt dines with Booker T. Washington, the colored leader of his people. Both these men were builders. That which united them was greater than that which separated them.

Be Strong

Whatever may happen, whatever may come,

Whether things go right, whether things go wrong,
There is one plain duty; abroad, at home,

It is told in the order, be brave, be strong.

The fellow who falters and loses heart,
The fellow who fears in the thick of the fight,
And he who quails in the coward's part
Has never heard this order aright.

Be strong to suffer, be strong to dare,
Be strong to speak, let your words ring true;

Be strong the burdens of life to bear,
Be strong to wait and be strong to do. —Margaret E. Sangster.

The Minister and Church Leadership

By James Elmer Russell, Binghamton, N. Y.

A RECENT visit to the library of a well-known theological seminary makes clear the fact that writers of books for ministers think of him almost exclusively as a preacher. Moreover, in the popular mind is not the work of the minister also felt to be to a very large extent his work in the pulpit?

No man who rejoices that he has been called into the Christian ministry will ever underestimate the importance of preaching, but there are many other forms of service beside preaching to which he must give himself who would be a good minister of Jesus Christ.

Dr. Charles E. Jefferson, in his outstanding Yale lectures on preaching, declares that the supreme work of the minister is "The Building of the Church." "Whatever builds up the church," he says, is good for a minister to do, whatever pulls down the church a minister ought to avoid. The pulpit is a means—very probably the chief means—of building the church and of setting it at work, but still it is only a means.

Of course the work of building the church belongs to all Christians and not simply to the minister. He is, however, the leader. He is not to be the only worker, but the head worker. And especially does there rest upon him the responsibility for quickening and training, by every means in his power, the spirit of loving service in the church membership, and an eagerness for all those activities by which the kingdom of God is advanced.

The minister will be ashamed if any man in the community is a harder worker than he, and yet he will never think of himself as the church chore boy. His task is to develop a live and working church. He will seek to influence the world not so much by what he says and does as an individual, but by what he does through the church in which he has incarnated himself. When ministers get into trouble it is most frequently because they have forgotten to be church builders and have sought in some way or other to make themselves prominent and influential regardless of the church.

Church Leadership Requires Planning

If the building of a church edifice requires careful planning of an architect, how much more does the building of a holy temple in the Lord require

the wisest planning on the part of the minister. What ought this church to become? What ought it to do? And by what practical steps can it be best moved from where it is to where it ought to be? These questions a minister will seek to answer, not only when he assumes a pastorate, but all of the way along, particularly at the beginning of each new year. If he is wise, he will think of his vacation not simply as play time, but as planning time.

Some of the plans will be for the im-

Each month for a year Mr. Russell will discuss some phase of the minister's life. The editor recently talked over the scope of these articles. Their virtue will be in the fact that the author after considerable experience in the ministry is trying to think through his own experiences, not alone to write for others but to profit in his own work. Think them through with him.

mediate future, and some will come from taking long, long looks ahead. Surely a minister is short-sighted whose plans do not reach over at least the next five years. Even if his pastorate shall prove to be a short one his work will be more effective because of his far vision.

According to a saying ascribed to Henry Ford, "A man can accomplish anything that he can imagine." Planning of the right sort is simply seeing with the mind's eye what ought to be done and how to do it. It is using the imagination. One reason why many ministers accomplish less than they should is because they are so busy with little tasks that they do not reserve leisure for the big job of creative planning.

Getting the Plan Adopted

When a minister has a clearly visualized plan then it is ready to be presented to the church officers for consideration. It is one thing to plan and quite another thing to get a church to accept the plan. Many a minister has been tempted to think that it is his to plan and theirs to adopt and carry out the plan. But church officers have ideas of their own. No plan can be handed over to them like a ready made suit. It must have fittings.

In case there is objection to the adoption, serious objection, then the

plan had better wait for a more propitious time. If those most interested in the welfare of the church cannot be led to look upon it with favor, either there is something the matter with the plan or the church is not ready for it.

Seldom is it necessary for a minister to push to get plans adopted. There is a tide in the affairs of churches as well as of men. When a church is ripe for a certain undertaking, the plan is likely to commend itself to the officers, or at any rate they are willing to have it tried.

To be sure there may be on the official board one or two men who are just naturally on the off side. The wise minister sees these men privately in advance. By a tactful leading about the conversation he may even get them to suggest to him the very ideas he has in mind. In any case it is possible to disarm prejudice and enlist support.

A minister can easily make the mistake of presenting too many plans. On the threshold of a new year Dr. Bernard C. Clausen usually presents three worth-while plans to the church he serves. They are, however, discussed with the officers before they are presented at a meeting of the congregation for adoption or rejection. Any church which can do three things of large caliber a year is doing more than most churches. When it comes to lesser undertakings especially those related to the main plans then several of them may be undertaken in a year.

A minister must beware of a craving for novelty. Some men hardly get a church interested in a new plan before their own interest cools off and they become enthusiastic about something else. A church is to be pitied which is the victim of a minister who is good at starting things, but who lacks persistence. If a minister will remember how unsightly is a half finished tower on a building, he will be careful not to propose plans which he is not ready to carry through. For example before a church is persuaded to undertake the support of a missionary, it must be remembered that once the church takes this step, it has assumed an extra burden not simply for one year but for many years to come.

Organization

When a plan has been adopted, when certain goals have been set up, the next thing is to make the dream come

true. Here is the need of organization. Very likely the requisite machinery is ready. One of the official boards of the church, or the Ladies' Aid Society, or an organized Bible class may be the natural group to undertake the new project.

In some cases, of course, new organization may be required, but there is always the danger that a church will be over-organized. The fewer wheels there are the better. Complex ecclesiastical machinery tends to develop squeaks and get out of order. A minimum amount of machinery running smoothly will generally produce the best results.

Once an organization or a person has been entrusted with the responsibility of getting a plan worked out the pastor should keep his hands off. Many a minister complains that his church will not do things, when the truth is they have never really had a chance. The minister has acted as if he were the only one who really knew how. Just here is the real test of a minister's executive ability. The executive is the one who can get other people to accept the plan he presents and to go to work enthusiastically and carry it out. When the job is done and well done the executive minister will of course be generous in giving credit and praise where it is due.

Church Finances

There is one special phase of organized church life which needs mention here and that is the finances. Some churches are so happily officered that the minister does not need to give any attention to financial planning. Church expenses and benevolences are splendidly cared for. In most cases, however, the minister must be the real financial leader, although here more than anywhere else a leader who keeps in the background. He may find himself the pastor of a church where an antiquated financial system is in vogue. Little by little he must work things around until the Every Member Canvass or some similar plan for raising funds is introduced. He must keep coaching the trustees until they have regular meetings and carry on the church business in a business-like way.

In like manner most ministers will have to get after the benevolences. Few churches are yet giving to the great missionary enterprises what they could and should give. No minister will be satisfied till all the members are giving generously to both budgets and are increasing their giving as their income increases.

Even when the general financial plans are satisfactory in their working, upon the minister, as has just been

suggested, rests the responsibility for promoting stewardship. The conviction is growing that giving should be proportionate, and that the best minimum proportion is a tenth of one's net income while many should give much more than a tenth. A host of Christians however have not yet been educated to the duty and the privilege of proportionate and generous giving. Once it is said a nickel and a dollar had an argument. The nickel said it was the more religious of the two because it went to church and the dollar staid at home.

Many churches now have an annual stewardship campaign. In the fall of the year, for perhaps two months, by literature, study classes and sermons the obligation to administer one's property as a trustee who must give an account to God is stressed. Then on a given Sunday the people are asked to sign a stewardship covenant indicating the proportion of their income they will give.

The whole problem of church finance is out of the way, once an increasing number of the membership in a church become tithers or more than tithers.

What To Do in November

(A Department of Reminders)

The two outstanding days of the month are Armistice Day and Thanksgiving Day. Both give opportunities for the preacher to tie religion up with national life. Armistice Day should be used for a protest against war. Thanksgiving Day is best used when we tie up our blessings with our national responsibilities. For the Sunday preceding Armistice Day many churches will find it possible to invite members of the American Legion.

There is still opportunity for the harvest festival or harvest service. We are receiving notices from churches which have utilized the harvest festival for rallying the congregation and adding to the finances of the church.

The pastor's parish calling should be well advanced by this time. At the same time he has his plans for the year's work well in hand. Revival meetings have been dated if he plans for them. Christmas services are being considered.

If you have found it difficult to get the work started this year try a big midweek rally with a supper at which the plans for the year are discussed. If finances are behind have a "Home Coming Day" for the church dollar.

A Reunion of Catechetical Classes

This is an idea worth passing around. The letter is self explanatory except that we might add that it was sent out by the classes rather than by the pastor.

August 17th, 1925.

Dear Friend:

There is going to be held in the Church where our childhood days were spent, Tulpehocken, Trinity Reformed Church, on the coming 13th day of September what will be made a part of history, namely, the "Home Coming Day" when we shall have services at 9.30 A. M., 2.00 P. M. and 7.30 P. M., when the discourses will be delivered by former members, now ministers, and ex-pastors.

There is a "Coming To-gether" of former Sunday School scholars and a Re-Union of Catechetical classes at the 2.00 P. M. service.

May we not look for you and enjoy the pleasure of your mingling once more among the scenes of your childhood days?

You were a member of the Catechetical Class of the year 1...

"Should old acquaintance be forgot?"

Come, let us once more fellowship.

Drop a word, telling us that you are coming, September 13th is the date.

For friendships renewal,

Postal Card Publicity

This is a type of postal card publicity used by the Grace Lutheran Church, Palisades Park, N. J. It has its advantages.

The Sun's Eclipse and End of World
Sermon Topic Jan. 25

10:30 A. M. 4 P. M.
What significance has the failure of the sun's light?

What do we know of the end of the World?

Will we have another chance in the next World?

Am I My Brother's Keeper?
YES! Urge him to God's House.
Press him to come in.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4, 4.

Young People's Meeting
Thurs., Jan. 28, 8 p. m.
The Young People have requested the Pastor to give a "TALK" on "Evolution and the Bible" in this meeting. Anybody may come.
All are welcome.

Grace Lutheran Church
Palisades Park, N. J.
Pastor's Phone Morsemere 2249

I Am Debtor
All the world applauded Mark Twain because in his old age he went magnificently to work and paid off large debts contracted through no fault of his own, but which he felt bound in honor to pay. If Christians had universally an equally nice sense of honor regarding indebtedness, if they realized how much they owe Christ and how little they are doing to pay the debt, would there be anywhere a mission that needed to beg for necessary funds?

The Minister and The Choir

By Rev. Paul H. Yourd, D. D., Benton Harbor, Mich.

THE CHOIR!

Minister, take off your hat, for you are in the presence of the war department of the Church.

More trouble has arisen because the minister has not had sense enough to condescend to this little act of tact and courtesy and—self preservation, than can be told here.

Of course if the choir is paid, the minister can tell it where to go. It can be fired for not obeying orders and it can be treated more or less like a machine. Work it to death, wear it out, junk it, and hire another.

But, and mark this, brother minister, if the choir is voluntary, look out! It is a human being, highly sensitized and more dangerous than T N T.

As a general rule, ministers are apt to underestimate the importance of music in the service of worship. And it is natural that they should, because after laboring all week to compose two sermons, these Herculean productions by Sunday assume the importance of a Presidential inaugural address. To the minister the principal part of the service of worship is the sermon. To a large part of the congregation, however, the sermon is a bore, a thing to be endured. To them the music is the heart of the service. It is not too much to say that people, on the whole, enjoy the music better than they do the sermon. It is not always possible for the minister to say what kind of a choir

the church he serves shall have. Tradition may have established that; necessity may have determined it. In case the music is furnished by a paid quartet, the desires of the music committee and the pastor can be dictated to it. It can acquiesce or resign. But

Music is essential in the atmosphere of worship. Yet important as it is it requires delicate handling or trouble results. The First Congregational Church of Benton Harbor has made a specialty of its choirs. Dr. Yourd gives sane words of advice.

where the choir is a volunteer one the problem is entirely different. Personalities enter. Relationships must be considered. The members of the choir are members of the church. They have their friends. If one is offended, well—good night! (as the high school boy would say). I do not need to enlarge on the conjecture because we have all passed through the valley of Baca.

But let me sound, if I can, an optimistic note. And I think I can. It is not necessary that there shall be trouble with the choir. It is possible to reduce friction to a minimum and the minister can do a great deal to this end. It is to his advantage if he is not musical. If ignorance is bliss, it certainly affords a good alibi as far as the choir is concerned. For the

choir can rest happy in the fact that it knows more about its business than the minister does and the minister is willing to acknowledge it. But some ministers, while not knowing anything about music, think they do, and it makes trouble every time. It is far better to say to the choir, "Now I don't know anything about the technical end of this. What do you think about it?" than to say, "You don't do that right. You should have done it this way."

If the minister will take time to go over the entire program of the service of worship with the choir leader, the music committee and the choir itself, and explain just what effect is desired

and why certain things are to be done and ask for suggestions as to the best way of getting the results, there will be a sympathetic cooperation growing out of intelligent understanding of the situation that will be most satisfying to say the least.

Because a church is small is no reason why the service of worship should be ragged. Reverence and dignity can and should be attained. The Supreme Court of the United States meets in a comparatively small room. There is never a crowd in attendance and yet it is a model of dignity and decorum. The smallest church with a meager audience can maintain the same degree of excellence if the minister and the people will.

(Continued on page 70)



Adult and Young People's Choirs, First Congregational Church, Benton Harbor, Mich.
Paul H. Yourd, Pastor

How to Write the Contents of a Good Church Ad

By William L. Stidger

Author of "Symphonic Sermons", "Finding God in Books", etc.

THE first article in this series was written on "How to Prepare an Ad That Will Look Well."

In this article I want to call attention to the copy that will make up what I call the contents of a church ad.

Not everything should be thrown, pell-mell, into a church ad.

If ever there was a place for careful reservations it is in a church ad.

As I said in the preceding article, the start of my ad, particularly of a church ad, is important.

Most preachers make the universal mistake of starting their ad off with the name of their church. For instance they will start their ad off with the big display line:

"Central Methodist Church"

That is a mistake. That is not the thing that a good ad wants to emphasize. Can you remember of ever seeing an ad in which a great store

The only editorial requirement we made of Dr. Stidger was that he was to show us how to get results. The advertisements illustrating this article, the second in the series, have gotten results. We are sure that any minister, pastor of small or large church could profit by studying this article even if he could not duplicate the situation.

starts off with merely the name of that store? That is not the way good ad writers in the business world start their

ads off. They start their ads off with the particular bargain, the particular thing that they want to catch the eyes of the readers. Then, at the bottom of the ad they print the name of the store. Seldom at the top. That is not the important thing.

The average church ad, stereotyped and inane, starts off with:

"Metropolitan Methodist Church"

But the wise preacher ad writer will start off with the thing that he believes is the most attractive thing going on in his church the next Sunday. If it is some special music he will use that as a leader. If it is a special speaker he will use that, and not the name of his church.

I do not know of any single place where church ads fail so miserably or so generally as in this matter of start-

EDWIN MARKHAM

America's most famous classical poet, author of "The Man with the Hoe" and other poems, will read this poem and the Lincoln poem before the great crowd Sunday evening at:

St. Mark's Methodist Church

East Jefferson at Garland

AND FURTHER:

Armistice Day Services

Will be held Sunday evening with the singing of "Tenting Tonight," "The Long, Long Trail" and etc.

And Further:

Dramatic Book Sermon

"BEN HUR"

This will be the second in a series under the general heading "Some Books of Yesterday As An Antidote for Some Books of Today."

And Further:

A Symphonic Sermon Theme "Spiritual Sanctuaries"

Will be preached Sunday morning at the quiet, helpful, spiritual hour that brings an auditorium full of people every Sunday.

And Further:

FREDERICK LAMOND!

Will give a recital at St. Mark's Tuesday evening at eight o'clock. This famous Pianist crowded Orchestra Hall a few weeks ago.

Staff:—Wm. L. Stidger—Geo. Calkins—Jack Meredith.

Note: Last Sunday, in spite of a pouring rain, St. Mark's was swamped by an overflow crowd that filled the largest church auditorium in the city, that overflowed into two large Sunday School rooms where we put seven hundred chairs; and then overflowed to the Pulpit, the altar railing and the choir loft. WITH THE BIG HAPPY PROGRAMME WE HAVE FOR SUNDAY NIGHT WE EXPECT EVEN A LARGER CROWD AND ARE PLANNING TO SEAT TWO HUNDRED MORE PEOPLE.

WITH IRVING COBB

THE FIRST METHODIST PASTOR SPENT A DAY WATCHING THE FIRST AMERICAN TROOPS MARCH INTO THE MARNE LINE. He Will Tell About It

SUNDAY NIGHT

Silhouettes of Silence Silhouettes of Song

"That Silhouette of Song about the boys on the Gun Deck will be remembered as long as people talk about this war."—Editor of The Outlook, New York. This Silhouette will be only a small part of the Sunday evening War Sermon.

MORNING WAR SERMON

"The God Who Makes Roses in War Time"

Mothers and Fathers and Wives of Boys "Over There" will Find Help in These Sermons.

Hear the Pastor Read a War Poem From France Each Evening

HEAR THE PRELIMINARY TALK:

"The Church and the Gubernatorial Candidates"

Wm. L. Stidger, George Colliver, Pastors.

ing off the ad with the name of the church, a matter about which the unchurched do not care a lot. The following ad I quote here because it illustrates what I mean. Edwin Markham was the outstanding feature of my services on that particular Sunday. I wanted the city to know that I had "THE MAN WITH THE HOE" in my pulpit. It might even have been a stronger ad if I had written at the top of this ad:

"The Man With the Hoe"

Experts might disagree on that. But they would all agree that the following ad would have been weak if I had started off:

"St. Marks Methodist Church"

As it is, I attract immediate attention with that smashing name in the first line. This illustrates what I mean by starting an ad off with a single name or a single word that will command attention. I will also illustrate this idea with a second ad which uses the name of Irving Cobb to attract attention to the ad, even though I did not have this popular writer as a speaker. I was merely going to talk about a visit I had had with him. In this ad it will be noted that I leave the name of the church in very small letters. A third ad which I use at this time will illustrate how a single word: "CHIMES!" is used to hit the eye of the reader and claim his attention for the ad.

A fourth ad will illustrate what I mean by starting an ad off with a "Jump" in the use of the attractive girl's name "JOAN! JOAN! JOAN!" with a repetition that is always attractive to the human eye when it is used wisely:

Chimes!

Organ Recital

7 to 7:30

**Sunday Evening
First Methodist
Church**

LAYMEN WILL SPEAK IN
EVENING

PASTOR SPEAKS IN
MORNING

SPECIAL: NEXT SUNDAY
EVENING, SEPTEMBER 23,
Dr. Harry Ward, Great Labor
Leader of Boston University,
speaks.

Wm. L. Stidger, Frank McLain,
Pastors.

The beginning and the ending of a church ad are the important things about the ad.

The beginning must attract immediate attention, and the ending must not only leave a good impression, but it must also give information about how to get to the church, where it is located, what cars or buses to take, and leave not only a desire but a way to make that desire practical.

In between the beginning and the ending of that ad will naturally come the things that you think are the most attractive things that your church had to offer on the Sabbath Day.

You will group these in-between things in attractive form. But at the end of your ad you will run your

church slogan. Ours, as will be seen is:

"THE BIG church, with the BIG crowds, the BIG Cross and the BIG heart!"

We like to be known by this slogan. Another that we use is:

"WARM YOUR HEARTS AT THE HEARTHFIRE OF ST. MARKS!"

Another that we use because it designates us more individually than any other church in the city is:

"THE CHURCH WITH THE REVOLVING CROSS."

The name of the preacher or the preachers, like the name of the church, should be subordinated. That is my philosophy of church advertising. Cough Drops, Talcum Powder, and other more

JOAN! JOAN! JOAN!

"JOAN THE MAID"

or

"SAINT JOAN"

Note: There's magic in that immortal name—Joan of Arc—magic that sets our blood tingling, and shakes our souls awake—as Maid, or Girl, or Prophet, Soldier or Saint—that Girl of France fascinates us. All of this human and Divine romance Bernard Shaw has put into a play which is running in New York to packed audiences this Winter. This play will be the basis of the:

DRAMA SERMON AT

ST. MARK'S

East Jefferson at Garland

Sunday Evening at 7:30

Note: Both the morning and evening services at this Church draw great crowds of people—because they are both different—and yet both full of life, action, human interest. In most churches the form of service hasn't changed for a hundred years. Humdrum, monotonous, a deadly sameness. St. Mark's has pioneered new things in both morning and evening services. For instance, on Sunday morning the pastor will preach on the idea contained in this appealing verse by John Hayes:

"I don't pan out on the Prophets;
Free Will, and that sort of thing;
But—I've believed in GOD AND THE ANGELS
Ever since one night last Spring."

Note: A week ago the Exchange Club of Highland Park had a contest on who gets the most results out of advertising in the City of Detroit, and the club decided that St. Mark's Methodist Church of Detroit does. We agree with them. But we GET THE MOST OUT for a simple reason. It is BECAUSE WE PUT THE MOST IN. There's a reason why we are crowded out of house and home morning and night these days—why at both services last Sunday we had to turn folks away after crowding every inch of sitting space and standing room in the Church.

**"THE BIG CHURCH With the BIG Crowds, the BIG Cross
and the BIG Heart."**

Staff—Wm. L. Stidger, Jack Meredith, Geo. Calkins.

Morning at 11:00

Evening at 7:30

Note—Vivian Kellum, Sec. of Corning Pollock: "You made 'The Fool' more vivid even than the actors."

"THE MIRACLE"—Drama Sermon

At St. Mark's Methodist

East Jefferson at Garland

(Section II)

Note—"I haven't been inside a church for 20 years," said a man last Sunday evening.

Morning Sermon: "THE PRACTICE OF POWER"

Second in series of Pre-Easter Sermons

(Section III)

Note—"I can't remember the last time I was in a church," said an adult man last Sunday evening.

BUD KREMER—Boy Soprano

SINGS SUNDAY EVENING

Note—"I couldn't get a seat at St. Mark's—and had to stand all through the service—but it was more than worth it," said one of our out-of-town visitors to an usher.

(a) LIGHTED CROSS IN DARK AUDITORIUM.

(b) SILENT SERMON—HOFFM.

(c) LAUGHTER, FRIENDSHIP, THROUGHOUT THE SERMON

Note—For twenty-five Sunday nights in a row with people—the largest auditorium in Detroit that seat 500 extra people. "THERE'S A REAL REASON" years and five months of the St. Mark's program.

Staff: Wm. L. Stidger—Jac

material things may play up the faces and the names of the personalities back of them, but not so with a church ad. The preacher's name should be subordinated and the name of the church itself should not be the big thing. What is going on in that church, the sermon themes, the music, the special features, should all be in larger type in the body of the ad, than either the preacher's name or the name of the church.

People generally do not like to see a preacher's name played up in his ad—nor his picture. I never do either. Experience has taught me better.

I will illustrate what I mean by an attractive closing to an ad by several ads that I have used.

The first of these I use to illustrate several things:

First—how in the first line I give the time of my services. That is a practical matter that is important to know. I do not allow that item to dominate the beginning of the ad but I put it there now and then because it needs to go there.

This first ad will also illustrate a method I like to use to group and make stand out my features by the use of (a), (b), and (c) preceding the features.

It will also illustrate a method I use to breed the suggestion of success; a crowded church, something going on; bright lights, crowds. The "Note" at the close of the ad I use to talk, in an informal way to my readers. The taste of such statements as I make

in this ad has been questioned. It is usually questioned by men who stand on what they call "Dignity" and have from twenty-five to fifty people in their audiences. I will let "Taste" and "Dignity" take care of themselves, as long as I have from 2,500 to 3,000 people attracted by these ads each Sunday evening for five years in succession. However I do not speak these words in anger. I simply say that such statements as I make in these "Notes," which end my ads are Pragmatic. They work. They interest and attract people. People like to go where crowds go. They will make a beaten trail to such a church. The Billy Sunday meetings prove that human psychology. I want them to know that crowds throng St. Marks. I frankly tell them so. Why not?

Two ads close this article. They will illustrate what I consider a good beginning to an ad; an attractive "In-Between" to an ad; and a good, strong, suggestive close to an ad:

Section I

THE VICE VOLCANO WILL ERUPT SOON

(a) Even the DETROIT FREE PRESS says: "Things are taking place, they assert, that are of a nature so astounding as to be almost unbelievable."

(b) FIFTY SCHOOL CHILDREN—so the news columns of the past week reveal—have had a part in a three days Rum Orgy—so licentious, so beastly—so horrible that the papers cannot tell about it.

(c) WINDOW TAPPING—indecent exposures—our investigators have found, still continue this week, while the Police Commissioner says: "Stidger does not know what he is talking about."

(d) STIDGER KNOWS enough to say and

prove in court any time: That Detroit is allowing indecencies, exposures, licentiousness, and rot—that is worse than world travelers have ever seen in Singapore, Marseilles, Shanghai or any of the other ports of the Seven Seas.

(e) AND STIDGER KNOWS enough to have a sense of responsibility to the homes, the kiddies, and the youth of this city. He knows enough to feel a sense of indignation when fourteen-year-old boys are thrown out of Blind Pigs dead drunk—and remain in a stupor for a day. He knows enough to feel a sense of rebellion when School Girls are arrested in these Blind Pigs; he knows enough to feel anger when girls drop suddenly out of sight from our schools. He knows enough to feel anger when mothers come to him and tell him that the Police Department and the Bootleggers sneer and laugh in their faces.

Second Section

Sunday Night at St. Mark's Methodist

Further Revelations of This Week's Vice Investigations Will Be Made

The COMMON PEOPLE KNOW. City Officials and lax Police Departments cannot fool them long and pretty soon the Volcano will erupt. It is seething now. Unrest is universal. Mothers and Fathers KNOW even if the Commissioner does not know. The smash will come and come soon!

Third Section

BISHOP EDWIN HOLT HUGHES SPEAKS AT ST. MARK'S SUNDAY MORNING

He has been at Keith's Theater all week in the noon meetings—but his climax address of the week will be at St. Mark's Sunday morning at eleven. Bishop Hughes is Methodist's greatest preacher. The crowds at the Theater have grown every day this week—to hear this fascinating—verile—dramatic—Prophet of humor and truth.

Fourth Section

DRAMA-SERMON SUNDAY EVENING ON "THE TEN COMMANDMENTS"

This is said to be the greatest Picture ever produced. It is running in New York and will be here soon. Lightning, thunder, fire, famine, The Divided Sea—graft, sin, hate, butchery—an ancient and a modern story—Sunday.

Staff: WM. L. STIDGER—JACK MEREDITH—GEO. CALKINS

Note: We can't promise seats after seven—but will reserve seats for groups. The Silent Sermons, illumination of art pictures, Trumpeter, Marshall Byrne, Vice-Revelations, Drama-Sermon, Echo Singing, whistling, happiness and friendly help in each service crowds us out of house and home. "THERE'S A REAL REASON."

A Master of Personal Appeal

By William Bernard Norton, of The Chicago Tribune

BY common consent Dr. John Timothy Stone is acknowledged to be the most influential pastor of a Protestant church in Chicago and the Fourth Presbyterian Church, North Michigan Avenue and Delaware Place, is acknowledged to rank No. 1 in this city of more than one thousand churches. A group of three Presbyterian churches at this writing are trying to form a plan of merger. One of the leaders remarked, "We want to build another Fourth Church on the north side." When Bishop Thomas Nicholson was in charge of the Chicago area of the Methodist Episcopal Church, he announced publicly at one time plans to build a Methodist church on the south side of Chicago, "which," he said, "would be for the south side what the Fourth Presbyterian Church is for the north side." The Catholic priest who built St. Mary's-by-the-Lake remarked, "If we had had money enough, we would have built a church similar to Dr. Stone's." Another priest, the pastor of Corpus Christi Church, did build a church of like material and design as Fourth Church, having the Parish House and church auditorium joined by cloisters and said that Fourth Church had been his model. Chicago has other able preachers and other churches of commanding importance, but Dr. Stone and the Fourth Church hold the first place.

Never did a man possess a more character-revealing name. John—you could easily call him St. John. Like the apostle, he is a disciple whom Jesus loves and whom thousands of the followers of Jesus love. He is likewise a regular Boanerges, son of thunder, as was St. John, a man who might, were he to follow natural impulses instead of the leadings of the Holy Ghost, call down fire from heaven on an offending village. Like St. John he lives in full vision of the apocalyptic glory of life, while he remains aware of the dread opening of the seals, the pouring out of the vials of wrath and the solemn warning of the trumpets. Timothy—he loves, studies and preaches the Bible. Like Timothy he had a holy grandmother and in addition several preacher ancestors.

The name of Timothy is as sweet as scented hayfields in summer. It fits in with this preacher who exhilarates in God's out-of-doors. Stone—"Thou are Peter, a stone, and on this rock I will build my church and the gates of hell shall not prevail against it." John

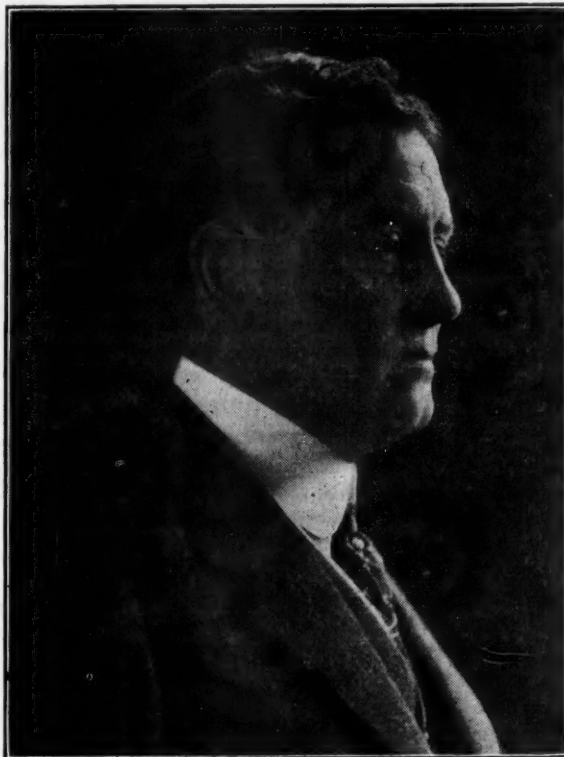
just like him in Chicago or in the world.

But do not think that because of his unique personality there are no lessons which may be learned by other and different men and applied to the upbuilding of their work and the kingdom of God. Dr. Stone came to Fourth Church, Chicago, sixteen years ago from a happy and successful pastorate at Brown Memorial Presbyterian Church, Baltimore. He saw in Chicago not an easy task nor one altogether agreeable but he saw in the growing city an opportunity. He found here a church with certain laymen of ability, business and social standing, but with a declining membership. Business was creeping up on the church like the incoming of the tide or slow but irresistible

The editor selected the title for this article. For to our mind the outstanding feature of the success of Dr. Stone is his ability to win individuals and to inspire others to seek individuals. We know that the many lines of contact out from Fourth church are lines of personal ones centering in the personality of the pastor. Mr. Norton has happily pictured this side of his character.

Timothy Stone—While this great preacher has several times received D. D.'s, LL.D.'s, and at least once a Litt. D., we like to think of him as a past generation thought of Henry Ward Beecher and Charles Haddon Spurgeon without prefix or suffix. He is in fact John Timothy to preachers and friends who enjoy his personal fellowship. John Timothy Stone is a distinct creation. There is no one else

advance of a glacier. Similar churches once vigorous, now slowly dying, have been the tragedy of the modern city. The decision reached by Dr. Stone on his arrival reveals the secret of his power and his ideals of church management. He did not say, "Gentlemen, we must straightway have a new building to attract larger audiences and to put on a more adequate program." What he did say was, "Let's go after the people." It is an illustration of the old motto, "Take care of the pennies and the pounds will take care of themselves." Dr. Stone went in person into the highways and byways and compelled them to come in. His deacons and his women went from house to house. "If a man will not work, let him not eat," applies to spiritual as well as material bread. He developed a beehive of workers. He did not say, "Go to now, let us have a committee to call on prospective members." Rather he said, "Mrs. A, I find there is a family living in the second flat at No. 10 East Division Street. Won't you please make a friendly call and invite them to church and then tell me what you find?" As the church membership began to grow and the audiences to increase, there began to be talk of a new church location and building. Dr. Stone did not crowd the building project, neither was he idle. He made many excursions spying out the promised land. But all the time



Rev. John Timothy Stone, D. D.

he stressed personal work, personal contacts, widening and widening the circle, like the waves move out from a rock thrown into the water.

He held on long enough to the old building at Rush and Superior Streets till his people began to feel like a person with a corn on the little toe or an ulcerated tooth. They cried, "Something must be done." Then the new church, the nearest to a Protestant cathedral we have in Chicago, was planned and built. It occupies Chicago's finest boulevard, which it is believed by many will some day equal in architecture and landscape settings such famous drive-ways as the Champs Elysée, Paris, Riverside Drive, New York, or the boulevard circling Washington Monument and the Lincoln Memorial, Washington, D. C. The church is near great hotels and apartment buildings and also near what is called Chicago's Gold Coast, a residential section, which rich people have refused to abandon as homes, even if they do spend their winters in Palm Beach, Florida, or Pasadena, California, and their summers in the mountains or on the seashore. Some of these Gold Coast folk are lovers of Christ and choose to stay by such a ministry as Fourth Church represents.

Before I had been asked to write this article, I was frequently asked to state what in my opinion is the secret of Dr. Stone's success. My answer has been his quickness of decision. "Do it now" is one of his slogans. I heard him at a meeting of the Presbyterian Board of Church Extension make the clinching speech in adopting the budget:

"Well, brethren," he said, "we have talked about this budget quite a while and we do not seem to be getting anywhere. Fourth Church will raise \$25,000 if the rest of the Presbytery will raise \$75,000." And it was done.

Dr. Stone believes in spending much time and thought in selecting the right men and women to head his various departments, giving them a large amount of liberty rather than devote his energies in close supervision. He calls his staff together once every day for prayer and outlining of plans. He then sends them out trusting to their good sense and consecration to accomplish results.

A discussion of Dr. Stone in the pulpit and as a preacher may not seem pertinent in discussing him as a church manager, but it is. Dr. Stone invariably draws larger audiences when preaching than his most brilliant substitutes do when he is away. He has just completed a tour of the world and some of the ablest preachers in America occupied his pulpit during his absence but they could not draw the crowds which attend his regular ministry. His sermons are examples of dynamics

rather than of homiletics. He picks his themes and illustrations from everywhere but they always deal with right living, victorious believing, sacrificial giving and doing. The sermons are shaped with his particular audience in mind and often with particular individuals visioned before him. He is not a topical nor even a textual preacher so much as he is a fisher of men. He is always thinking of his people and the stranger who may be within the gates rather than of the beauty of the illustration, the fineness of the literary phrase, or the rhetorical climax of the appeal. He would rather save a life by whatever means than to perform a brilliant operation and have the patient die. He is rich in literary resources and oratorical power but the dominant impression on his hearers is that of his Godliness, sincerity, manliness and the wholesome and practical nature of his message.

I know of no other minister who combines so perfectly the old gospel with new and modern methods. He refuses to be classified theologically. "Are you a Modernist?" "No." "Are you a Fundamentalist?" "No." "What are you then?" "I am a plain gospel preacher." Dr. Stone has constantly refused to allow controversy in his pulpit. When W. R. Moody of the Northfield School, son of the famous evangelist, Dwight L. Moody, preached in Fourth Church, I interviewed him, thinking he might criticize some of the methods of the Moody Bible Institute, Chicago, as he had done on certain other public occasions. Dr. Stone was present and spoke up, "Please do not print a line of controversy. If you do, it will be the last time Mr. Moody will occupy my pulpit. I invite into my pulpit Dr. J. M. Gray, President of the Moody Bible Institute, (well known as an extreme fundamentalist) and Dr. Harry Emerson Fosdick (foremost among modernists). I think they are both Christians and are both trying to build the kingdom of God as they see it. But they are invited with the strict understanding that they will not attack others of opposite belief. I allow them full liberty to express their own positive convictions but I positively bar all controversy."

Dr. Stone's utilization of time is illustrated by his method in giving me an interview or two in preparing this article. "Can I have an interview with you, Dr. Stone," I phoned. "Yes, I am just going to La Grange in my automobile for a wedding. Come with me and we will talk on the way out and back." We did. The next time I phoned for an interview Dr. Stone replied, "I am just about to start to make a few calls on the sick at the Presbyterian and St. Luke's Hospitals. Ride with me." I

did. We had an hour's ride together and I sat in the corridor of the hospital reading the short time he was inside calling on the patients. One of the heads of the church departmental work said that almost his only chance to talk with his chief was on automobile rides similar to mine. Dr. Stone also uses automobile ride time in talking religion with business men. Many a minister moans about the barriers modern methods have raised in preventing access to business men. Another way in which modern business conditions in a great city are utilized is in having down town noonday luncheons where members of the session discuss the evangelistic and social obligations of the church. Some men who feel they cannot give an evening to such work will give a little extra time at a noonday luncheon.

Consider this testimony, showing how a quest for souls leads this great pastor to surmount all obstacles met in the complicated city life. "Say, I have gone into a store and bought a shirt which I did not think would fit, because I usually get my shirts made to order, or a collar or a necktie which I did not really need, just for the purpose of getting acquainted with the young men who clerked there," said Dr. Stone in one of his self-revealing conversations. "I have made an appointment with a business man to ride home with him in his automobile out to one of the suburbs and rode back to the city on the elevated for no other purpose than to talk religion with him. I have seen crepe on a door of some flat or humble home where I was not personally acquainted and I have rapped, not knowing whether the bereaved family were members of some other church or were perhaps Jews or Roman Catholics. 'I notice by the crepe that some one here is in sorrow,' I have said as the door was opened. 'I have no desire to intrude or interfere with any arrangements you have already made, but I know that Chicago is a big city and sometimes I find families who have recently come to town and are not acquainted. I want to offer the use of our church chapel and my own services if you are not otherwise provided for.' I have found in some cases people very grateful for the service which they gladly accepted. Others I found were provided for but I have never known any one who resented the kindly solicitude."

As a summary, Dr. Stone manages his great church by virtue of dynamic gospel preaching, adapting himself to modern city life instead of deploring it, and by wisely selecting a staff of workers whose qualifications are such that he can trust them to work out the details while his busy brain and great heart furnish the driving power.

In the Seat of Scoffers

Article No. 2

By An Exiled Minister

IF there is any one impression which has grown upon me since I stepped from the pulpit of authority to the seat of the scoffer, it is the tremendous gulf in the thinking of the average intelligent man outside of the church and the conventional church thought. I can see for the first time in my life how inadequately the church with all of its supposed innovations and new methods has failed to sell itself to the world at large.

Some of you will remember the great fallacy of the Inter-Church World Movement of a few years ago. In its reasoning there was a place for the "friendly citizen." He was the individual who was Christian but so much Christian that he had run way ahead of the church. According to the theory he would be so elated that the church was really getting together that he would be willing to finance a good share of the movement. Well a friend of mine happened to have charge of the friendly citizen group in a populous county. He collected about \$65.00 from the friendly citizens in that county and I think that he had a high average.

I think that is typical of scholastic reasoning. The churchman sees so clearly the virtue of his position that he is sure that everybody else of brains also sees it. It is an assumption which is not verified by fact as observation will show. The average intelligent man outside of the church does not begin to fathom the mind of the modern church. Here and there as men of the world return to the church it is not because the church has a new social vision but because something has happened to drive them back to the church of their childhood. Many times they are disappointed and frankly show it when they find innovations in the Sunday school, prayer meeting, or other services of the church. Ministers have found that strong minded men coming back to the church come with the spiritual development of childhood. They come back to the point where they left off.

On the whole the church has not sold itself to the men of today. Take the now historic Scopes case as an example. What did the case reveal except an astounding ignorance on the part of the able defenders of the young man as to what the church really taught. A great many ministers felt that the time had come when the liberal branch of the church would justify itself in the

eyes of the world. As a matter of fact the liberal branch of the church did not have a chance for expression. It had not sold itself after the trial any better than it had before.

I remember the discussion among a group of salesmen and the philosophy which they worked out of the case. I think that I am fairly stating it. "A bunch of religious people headed by William Jennings Bryan forced through the 18th amendment to the constitution. They are so much elated over that they are now going ahead to eliminate the

The scoffer made a few keen observations in the issue of last month. But this month he is serious. If the observation is correct, this little article should stir the blood of every churchman. Read it. Think it over. We will say this much for the author. He is thinking mighty seriously.

teaching of evolution from the public schools." Erroneous reasoning, of course. But it is a sample of the mind of the intelligent salesmen. How could a churchman step into that group and show that the 18th amendment and the Tennessee law were two different things? He couldn't. And this shows the attitude of mind we find in the world at large toward organized religion.

Or let us take another instance which came so closely under my observation that it cut a little. A certain American journalist, who had been the editor of one of our really great magazines, worked out for his own satisfaction a theory of immortality. He was so delighted with it that he put it in manuscript form and submitted it for publication. It was good stuff but there was really not much new in it for the person who has kept up with philosophic thought. Yet all through the article there was an assumption that the discovery was new and that it was heretical. He had a feeling that the church must, on dogmatic grounds, oppose this discovery of his.

In writing out the criticism of the manuscript I pointed out that the writer had been unfair toward the church because many of the things he now advocated had been worked out by churchmen before him. But he couldn't see it. He came back with a very strong denunciation of the criticism. As I recall it, it went like this.

"I know what the church teaches for did I not go to Sunday school as a boy. There is nothing in common between what the church teaches and this. If we are talking about the same thing at all the church's view is that of the age of the ox cart while mine is of the age which knows railroads, automobiles and airplanes."

And yet the minister when he preaches on the great subject such as immortality has assumed time and time again that he is interpreting the mind of the thinking man of the world. We in the book publishing business know just how little the great books of religion are read by laymen. We know just how little they are sold by general book stores. We know that the announcement of a book as a religious book at once limits its sale to a narrow group. I wonder that if even in the times of the scribes and pharisees there was as sharp a division between religious topics and secular topics.

Of the two groups the church may be the broader minded but it misinterprets the mind of the world today.

I have just had quite a talk with Frank C. Goodman, of the New York Federation of churches. I am going to write that talk up for an interview for CHURCH MANAGEMENT but this particular instance is worth using for an illustration here. Mr. Goodman, probably has had a larger experience with the broadcasting of religious services than any other man in the world. He is very insistent that it isn't being done right. And it is not being done right because preachers and religious speakers do not make the right assumptions when they broadcast. They speak as if to a church congregation of conventional Christians when there are listening in those of many religions and races. Even if these people were interested enough to care to, they could not translate the conventionalized phrases of the Christian preachers.

Now this is a very serious thing. It resolves itself to the basic question as to whether the church has a message for the present day. Or must we presuppose a Christian education before we can help people with the gospel message.

The fields are white, black, yellow, red and brown for the harvest. As I write this I am looking out upon the busy city street with its mingling of races. I see a church with a million dollar property which had one hundred

and fifty worshipers last Sunday morning. And I have to say it because I see it that way, that as a salesman, selling its wares to the world the church is about the worst I have ever seen.

If it could forsake its own scholastic assumptions and start out to study the psychology of humanity preparatory to selling the greatest thing in the world, it might be on the right tract. But as a psychologist the Protestant church has been a failure. If you don't believe me take a vacation from the pulpit and visit a few of the churches in any great city on an average Sabbath day.

No, I never said this from the pulpit, but now I sit in the pew.

The Minister and the Choir

(Continued from Page 63)

And the choir, of whatever size, can likewise do its part in a finished manner.

There are some things that a minister can do in dealing with a volunteer choir that will make very materially for happy relationships. Let me enumerate some of them.

(1)

At opportune times give the choir a generous word of praise. Do not be fulsome, do not pile it on thick. It is not necessary to deliver a lengthy oration to the audience about the choir neither is it necessary to repeat too frequently the words of commendation. If this happens, a question will be raised as to the sincerity of the remarks and the desired effect will be lost. It is much better to say a little, using well chosen words.

Private expressions of appreciation to the choir leader, to the soloist and to the choir itself should be frequently given, sometimes at the close of the service it is well to turn to the choir and with a smile and a nod say quietly, "Your music was splendid this morning; it inspired me tremendously, thank you." You may be assured that the choir appreciates your appreciation of their part of the service.

(2)

Entertain the choir occasionally in spite of the fact that the minister may be called upon to open his home to the various organizations of the church so that he feels that he does not have a private domicile, yet he must not overlook this little act of courtesy for the choir. It need not be done very often, once a year or, in long pastorates, only every two years, but it should be done. Let the choir come into the home and have a real good time. It will learn in this way that the minister is human. It will likewise be a good thing for the minister as he will learn to understand the folk who make up

his musical organization better if he sees them in action at close range.

(3)

Recognize sincerely the importance of the part the choir has in the worship. Too many ministers assume the attitude that the hymns and anthem and solo are merely a part of the opening exercises. This is not so. The musical part of the service is just as important as any other part. To a great many people it is the most important part.

(4)

Advertise the choir. Tell the public about the anthems they are going to sing. Newspaper advertising usually contains the name of the minister and the subject of his sermon, very seldom does the soloist's name appear, less seldom the anthem that the choir will sing. It might be humiliating for the minister to discover that the advertising of his choir or his soloist would have a greater drawing power than the advertising of himself. If the choir feels that the minister is unselfish in the matter of advertising it will respond to his appeals in a truly rewarding way.

(5)

Arrange special musical services for the choir. An occasional vesper service consisting entirely of music makes a delightful appeal. There are many special occasions during the year when an entire evening service can be given over to an oratorio or a cantata.

(6)

Arrange occasionally an exchange of choirs with a neighboring church or a church in another city. Just as the minister likes to preach occasionally in another pulpit for the sake of variety, so the choir will appreciate singing to a different audience. It will also give an opportunity for the members to see how other churches conduct their services.

(7)

Talk over all difficulties and problems frankly with the choir. Have a heart to heart talk with it.

After the anthem is over, it often happens that the choir feels that its work is done and the service is over. Some members get up and leave; others leaf through the hymn books; sheet music is arranged; whispering and giggling is indulged in. On a platform of a large and prominent church, with a chorus choir of fifty or sixty, one elderly man in the front row tipped his chair back against the organ wainscoting and sat with his feet on the rung of the chair. While the prayer is being offered, the choir is hunting the response; while the scripture is being read, the choir is busily anticipating the anthem. All this is highly distracting to the spirit of worship and instead of

assisting or leading in the service, detracts from it. The minister is doing his best; suddenly a ripple of laughter runs over the audience due to some antic by some irresponsible member of the choir.

How is such a situation to be handled? It will not do perhaps to either publicly or privately scold the choir or the wrong doers. A good plan is to have a series of talks with the choir at choir practice and go over the matter of the purpose of worship, the different elements in worship, the part rendered by the minister, the part by the choir and the effect to be produced by music, prayer, reading and sermon and how it may be spoiled by the least breach of etiquette.

(8)

Rehearse occasionally with the choir any special features that may be introduced into the service. Never allow the choir to guess at what you are going to do or what you expect them to do. Have it all definitely arranged beforehand.

Of course these are not infallible directions. They are merely some suggestions that have been tried out by the writer over a period of nearly twenty years and they are given in the hope that they may help some younger brother minister with his choir problems.

Post Summer Reactions

Among the aftermath of material following the vacation season it is pleasant to find evidences here and there of churches which capitalized the vacation season.

4 BIG SUNDAYS An August program of great preaching

August 9th to August 30th
Mornings at 10:30
Evenings at 7:45

Dr. Wm. H. Shaw - Aug. 9.
of Parkersburg, Pa. Preacher
of unusual eloquence.

Dr. J. A. Thomas - Aug. 16
of Elkins Park. A unique
Southern orator.

Dr. A. E. Piper - Aug. 23
of Akron, Ohio. Church builder
and prophet.

Dr. Carlisle L. Hubbard Aug. 30
Of Wilmington, Del. With an
evangelistic passion.

Special Soloists
Unusual Organ Recitals
Fans in Every Pew.
Cool, Comfortable Church
Shortened Services
(No preliminaries)
Fletcher Methodist Episcopal
Church
Philadelphia, Pa.

"The Church With The Chimes"

The Editorial Page

A Warning

(A Contributed Editorial)

I HAVE just returned from my vacation. During that period I have attended services in churches other than my own. One thing that struck me more than anything else is the easy manner in which ministers criticize the ministry and the church.

How easy it seems to be for ministers to burst forth with some such declaration as this, "I'll tell you what's wrong with the church. . . ." I am not saying that there is nothing wrong with the church. But my thought is that if the minister in Vermont or in Iowa or in Colorado or in any other place has discovered what seems to him to be the failure of the church, let him refrain from everlastingly telling his congregation what the trouble is and get busy remedying it. If he believes that the minister ought to preach "Christ and Him crucified" it is his task to go ahead and do it. If he believes that the minister ought to preach the Bible, it is his duty to go ahead and do that. If he believes that the minister ought to preach the social gospel, it is his business to go ahead and do that. But for the sake of the church, let him cease from throwing into every sermon a declaration that something is wrong with the church and telling what ought to be done. It is as ridiculous as though a chauffeur should continually say throughout a long journey, "the trouble with this car is that it has a flat tire," and do nothing to repair or remedy it.

What would happen to the Christian Church if the ministers would covenant together with a firm resolution to refrain from telling over and over again what the trouble is?

There is much food for thought in these words from Dr. Charles R. Brown's "The Honor of the Church,"—"It is considered very good form and very good fun in certain quarters these day-to-maul the church. . . . It is a very cold day when some minister, like an ill-bred bird does not foul his own nest by criticising and even caricaturing the church which originally gave him his opportunity to be heard. In my judgment it is poor business all around. It gives aid and comfort to the enemy. It amuses some, wounds many, and helps none."

Separation of Church and Street

SEPARATION of church and state may be an academic question but the separation of church and street is not. It is intensely vital, human and timely. We are rapidly running into one of those periods in human history when by its very specialization the church is withdrawing itself from the man of the street. Jesus lived in a day which had this problem. The religion of the synagogues was for the rabbi, the learned man, the man who knew letters. It was because of this that the contrast is shown when the people heard him gladly.

I presume that the student of church history could point out other periods with the same situation. John Wesley lived in such a day. His flaming personality was

able to bridge the chasm between the mind of the miner and the dogma of the church. I doubt if the present age has every rightly estimated what it owes this man. He gave a religious tone to the mind of labor in the English speaking world while atheism was rampant among other peoples. It is always a dangerous social situation when we have separation of the church and the street.

Again the danger looms. Stop in any great city as a stranger. On Sunday morning attend church. Select a beautiful church for religion craves expression in beauty. You will find a scholar in the pulpit, the finest of organ and music, an atmosphere of refinement and culture and many, oh, how many, empty pews. You may hear a sermon which is beyond question. You would have to grade the church high but the people are not there.

The answer that we have the best people in the church merely begs the question. They also had the best people in the synagogue. The truth of the matter is that religion has become a specialized thing. The parlance of the church is not understood in the street. The scholar may know perfectly his theory and doctrine of reconciliation but he is not a practitioner. And he does not know enough about the language of the street to explain to the average man what reconciliation is.

So specialized has our religion become that one must have a life long training in the church to understand what is being said. And we aren't saying this merely to point out flaws in the church. Instead we believe that the remedy will come by a common effort on the part of preachers to see the situation and to place the object of their preaching ahead of the subject of the sermon.

It Doesn't Apply Here

There are two ways of using administrative material such as appears in this magazine. One way is for the reader to take over every item in detail and try to reproduce it in his own parish. The other way is to get the principle back of the plan and then adapt it to the needs of his own parish. The first method may be termed that of pre-digested food. The other plan may provide a stimulant for digestion but it anticipates that the individual's mental system is alive and functioning.

Once in a while we receive a letter from some individual who says, "What you say in such an article may be very workable in a church such as the author has, but it will not work in a church like mine." Of course no plan will work in every church. We try to use articles which are reliable and which have been tested. Having proven their worth in one parish there must be points of adaptation for others. But we have no ambitions to do the minister's thinking for him.

I am still trying to figure out the mind of the man who wrote in that he was trying every plan he had read in Church Management and he had found it impossible to keep up with the issues. Many a man has learned from experience that the time taken in hunting for pre-digested food might better be spent in stimulating his own digestive apparatus.

Thanksgiving Texts

Not by Bread Alone. "But he answered and said: It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Matt. 4:4.

The Greater Happiness. "Thou crownest the year with Thy Goodness." Psalm 65:11.

The Gift of the Commonplace. "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:7.

Nature Gives Thanks: "The Heavens declare the glory of God; and the firmament sheweth his handiwork." Psalm 19:1.

The Gift of Daily Food: "Give us this day our daily bread." Matt. 6:11.

Necessity of a Cheerful Spirit: "When thou cuttest down thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God shall bless thee in all the work of thine hands." Deut. 24:19.

The Sorrow of Harvest. "They had no deepness of earth." Matt. 13:5.

Words on War and Peace

The Best Way. "Wisdom is better than words of war." Ecc. 9:18.

The Toll of War: "From twenty years old and upward, all that are able to go forth to war." Number 1:3.

The Conflict between Reason and Passion: "I am for peace: But when I speak, they are for war." Psalm 120:7.

The End of Christ: "To guide our feet in the way of peace." Luke 1:79.

A National Ideal: "Let us follow after things which make for peace." Romans 14:19.

The Wounded Bird

If I have put one wounded bird
Back in its little nest,
If I have spoken one kind word
To give some sad heart rest,
If I have made one tear-drop less,
Or soothed one pang of pain,
If one is left my name to bless,
I have not lived in vain.
Minnie L. Underwood, in "The Living Church."

COME TO CHURCH

Because—Time is invested in the thoughts of eternity.
Because—The enduring things of all life faith, hope, love, are stressed there.
Because—We are God hungry by creation, and He can be found in the sanctuary.
Because—Public worship, sincerely engaged in, can but draw to God.
Because—God who made us instructs us to do so in His scriptures.
Because—The sins, sorrows, cares and responsibilities of our daily life are eased by worship and praise.
Because—Jesus Christ, The Divine Son of God, and the Savior of all who believe went, and He urges all to go.—Bulletin, First Presbyterian Church, Scottsbluff, Nebraska.

CHURCH MANAGEMENT is a welcome guest. Each new copy excels the last. An immensely valuable paper for the progressive church.—Albert G. Miller, Cargill, Ont.



Bull's-eyes for Bulletin Boards

(We acknowledge an indebtedness to FORBES EPIGRAMS for all of the material in this column this month.)

Aspire—then perspire.

Chalk up every lie as a liability.

It may be all right to be content with what you have; never with what you are.

A shady business never yields a sunny life.

Only a man's motives and mission make him great.

Life isn't complex if we walk straight.

It is better to be in love with your work than in love with yourself.

To keep straight, apply the Golden Rule.

You can't build a skyscraper on a faulty foundation. Attend to the foundation first.

A dose of adversity is often as needful as a dose of medicine.

A chip on the shoulder is too heavy a piece of baggage to carry through life.

Honking your horn doesn't help so much as steering wisely.

There's a difference between living and being alive. Which, candidly, are you?

Look upon your duties, not as so many obligations, but as opportunities.

A clean conscience is better than unclean cash.

The highest form of spending is spending self for others.

To mount, accept the Sermon on the Mount as your guide.

It's noble to succeed, but it's still nobler to help the other fellow to succeed.

What you are is more important than what you've got.

Those who have never been through the depths of suffering cannot know the heights of joy.

Prove all things: hold fast that which is good.

Anger drives away the peace of men; pleasant laughter calls it back again.

Once in awhile look up at the stars, and, as you gaze, think.

THE PIONEER

I love this mighty land of God,
My father's home and mine;
Where honest labor proudly trod
In peaceful battle-line.
From Maine out to the Golden Gate,
Is flung our free and fair estate
Upon the shining sod.

By faith the Pilgrim Fathers fought
To win our nation's right;
The pioneer in silence wrought
The marrow of our might.
He was our fortune's earnest pledge,
The guardian of our heritage,
The foremost in the fight.

No better boon in manhood sheer
Ennobled Tyre or Rome,
Than owned the sovereign pioneer
Who made this land our home.
A hero of the living soil.
He crowned with honor human toil
Beneath the mundane dome.

Unmoved by fear, unspoiled by hoard,
Unbeaten at the goal.
He humbly yielded to the Lord
The homage of his soul.
A comrade of the woods and plain
He tuned his voice to their refrain,
The Maker to extol.

His work is done; his day is spent;
He rests among his peers;
A nation is his monument,
His requiem, our cheers.
But still in cottage, town and mart,
In all we are, in mind and heart,
He lives through countless years.
—By Rev. D. J. Ristad in the National Republic.

BE DEFINITE

Be definite in announcing where pledges or communications should be sent. It is a bad policy to say, "Any one who desires to make a pledge to the church may hand it to Mr. Hardy or Miss Ives." Name but one person. Don't suggest that people take the matter up "with some member of the committee." Make it definite. Name one person. He may pass it on to somebody else but be definite in the announcement.

Be definite in announcing events. I just heard a minister announce a church rally supper, "providing arrangements can be made for the hall." As long as there is any doubt about the hall don't make an announcement at all. Keep the "providings" under cover. When a public announcement is made, be definite.—William H. Leach.

Thanksgiving

The roar of the world is in my ears.
Thank God for the roar of the world!
Thank God for the mighty tide of fears
Against me always hurled!

Thank God for the bitter and ceaseless strife,
And the sting of his chastening rod!
Thank God for the pain and stress of life,
And Oh, thank God for God.

—Joyce Kilmer.

The forgetting of praise is the common cause that religion is so boldly and ordinarily neglected or slummed over as it is.—Richard Baxter.

Standardizing the American Church Year

By Rev. Roy E. Bowers, Cleveland, Ohio

THIS is the season when a minister thinks forward, mulls over his calendar, resolves to redeem his time from the evils of miscellaneousness. But, he has his troubles.

American Protestantism is like Melchizedek, without father, mother or descent. The old-country churches affectionately remembered their past and illuminated their calendar with many a red letter day. They were also Christian enough to admit that the world did not live in vain before Christ came. Honestly, and at the same time tactfully, they baptized Hebrew and Pagan festivals into Christian names and uses.

Puritan America tried to forget the past. The living present absorbed its interest anyway. Three months of voyaging separated it from tradition. Also it was not opportunist. It opined that tact is of the devil. So it abolished the calendar; but time went on.

Three centuries of our own have begun to give us backgrounds, and an American Calendar is taking form around Decoration Day, the Fourth of July and Thanksgiving. These are civic festivals and have set a precedent, so that now a picturesque and almost grotesque variety of memories, interests and hopes are requesting recognition days, to such an extent that the planet Jupiter, with twelve times as many days in his year, would hardly be able to supply the demand.

Why Establish an American Church Calendar

A two-fold danger results. On the one hand, is that of too many "days," so that general confusion and indifference results, and the community as a whole ignores what individual churches may be trying to do. On the other hand is the danger that the Christian calendar will be overwhelmed by its competitors. The suitable course would be to get together to enrich and unify, that is, standardize, the Christian Year.

Promotes Church Union

This would be one of the first and easiest steps toward Church Union. It means doing the same thing at the same time, no matter what our denomination. Anyone familiar with the British movement toward Church Union is well aware that a common Calendar is at the bottom of it, by its encouragement to similar religious behavior.

Look at the Contrary Situation

Imagine a devout Romanist at the close of Good Friday, his church bells silent, his altars shrouded, his body pinched with fasting and his temper on edge, looking across to his Protestant neighbors giving a dinner party and holding high wassail of mirth. Does his heart warm to them? He is worse than offended; he is exceedingly filled with contempt for people whom he cannot call atheists and therefore must consider religious boors.

The spiritual cleavage thus created

Things are working that way. More and more there is a tendency to utilize the good things in the old church which we reformed. We don't say that this solves the problem. But it does point toward something definite and is worth thinking about.

cannot easily be filled or bridged, yet the possession of a common calendar, not in a slavish spirit but in a free and sympathetic appreciation of many types of experience and remembrance, would have prevented its existence.

Preventing Leakage

A Standard Church year would lessen the leakage from our Church membership that change of residence often causes, especially in the case of young people. At present even Churches of the same denomination may have different customs and calendars, so that when their members move to another parish they store their religion in the warehouse because they do not find a homely and comfortable setting for it. If the strange young person, still loyal to his old habits on his first Sunday in the new place, on going to Church finds them doing "what they are doing back home," these points of contact in common acts and memories warm his heart to sympathetic connections, and he is less in danger of going adrift.

Restoring the Sanctuary to the Common Life

When word came that the Armistice was signed, a great wave of joy swept the people of Europe into their Churches and Cathedrals as Fundy fills with the tide. But where in America was it so? Our Churches stand stiffly aloof from the common life. The old world habit of going up to the sanctuary with the multitude on holy days

of joy or of sorrow has not been naturalized among us. Sectarianism is jealous of it. Orthodoxy is hostile. Modernism is aloof. That the lost unity of Church and Community may be restored we must learn again to make the Church the meeting place of all normal interests, ministries, memories and hopes.

The Good Old Times

A vivid picture of how it once was we find in Canton's "The Bible and the Anglo Saxon People." "The Church was still the Church of the people. It stood between them and the oppression of the great. It had allied itself with the toils and sorrows of men of the soil. It blessed plough and furrow, the fisher's net and the woodman's axe. It held out its hand to the swineherd's child, led him into its schools, gave him a place in the cloister, in the scriptorium, at the altar; for humble birth was no bar to its highest ministry. Its cresset stones were a symbol of its spiritual mission and an instance of its homely service; from the floating wicks kept ever-burning in those little cup-shaped wells of oil, the poorest churl was free to take light and fire for his cold hearth. It filled wood and valley with dreams of a beautiful and kindly hagiology; placed each day of the four seasons under the patronage and protection of a saint. The chimes of its bells floated over the land disarming spirits of darkness and of tempest. The roads and hill-tracks of the traveler were patrolled by its crosses and wayside shrines. As time went on its ministers, and great stone churches, dim with incense, thrilling with music, glowing with storied glass, lifted the believing earth close to that heaven whose keys were in its hands."

Granted that the maturing Christian consciousness was bound to leave some of this behind, sectarian singularity and individualism have been unfilial past belief, losing or even throwing away their inheritance, to the unspeakable loss of their children.

We Beg to Report Progress

Americans are waking up to the fun, propriety and economy of doing things together. We are working toward a universal calendar. Such a calendar of course will not be an omnibus, yet it should take on a number of days that are too often left waiting on the curb.

Suppose we begin with Advent Sunday, which opens the Christian Year. The advent of Jesus was the coming of Grace and Truth. Jesus was "an Artist in Souls," and the advent season is above all the time for setting forth Christianity as Bringer of Grace and Truth, serving the timeless needs of men.

Just over the threshold of the New Year is Epiphany, celebrating the visit of the Magi, the Manifestation of Christ to the Gentiles, also recalling the Baptism of Christ, His rebirth through the Holy Spirit. This festival was observed long before Christmas, the festival of His physical birth. For the modern Church there is no better time than the Sunday nearest to Epiphany for realizing and proclaiming the universal mission of our faith. It should be a great foreign missions day, helping the Christian nation to understand its relation to humanity; and a great vocational day, calling young people to Christian Service.

Lent, culminating in Holy Week, is happily on the way to be restored to us. Please notice that Midlent Sunday, probably because of its proximity to the feast of the Annunciation, has for many centuries been observed, particularly in England, as "Mothering Day," a sort of common birthday for all mothers. Ignorance of it led Americans to choose arbitrarily the second Sunday in May as Mothers' Day. Separated from Church tradition it is being flooded with cheap sentiment and commercialized. The Church through its Federal Council, ought to retrieve the day to its memorable Lenten setting.

Fifty days after Easter comes Pentecost, the Birthday of the Christian Church, the Festival of the Holy Spirit. With Christmas and Easter, it is the third great day of the Christian year, and in reality exceeds them both in significance for Protestant Christianity. Its reference is seven-fold: (1) To the Old Testament idea of the Holy Spirit as the power of God creating and as the source in us of "craftsman's art and music's measure." (2) As the successor of the Hebrew Pentecost, the Feast of First Fruits, it naturally and beautifully became the Children's Day of the early Church, when the first fruits of Christian nurture were gathered and the young catechumens were admitted to their first communion. Because they came clothed in white, it is popularly known as Whitsunday. It is also like Commencement Day in schools and colleges, the Consecration of Youth to the service of their generation, for it commemorates the pouring out of the Spirit upon young men and women. (3) It is the Festival of Democracy, for only when the Spirit is poured out upon all flesh are hierarchies abolished, and government of the people by the

people for the people securely established in the earth. This relates it to Memorial Day. (4) Even more than Easter it is the affirmation of the timelessness of Jesus, contemporaneous with this as with all preceding generations; (5) It is obviously the symbol of Christian Unity; (6) It is prophetic of intellectual, moral and social progress under the guidance of the Spirit of Truth; and (7) It is the symbol of the Inner Light, whose still burning in the soul of the mystic is, after all, the one and inexhaustible source of faith and character.

November first is the Festival of All Souls. The first Sunday of November may be most impressively observed as an autumnal Easter, with an uplifting Communion service in memory of those members of the Church who have departed this life during the preceding twelve months, and also in soulstirring recognition of the Communion of Saints, timeless but real.

November, and our Church Year, ends with Thanksgiving Day, a most fitting conclusion, a mighty *sursum corda* of a united people.

Some November Hymns

By Carl H. Dudley

Armistice Day

Tune—Aurelia
A PRAYER FOR PEACE

1.
All nations now are praying,
O Lord of sea and plain,
Let there be no delaying,
War's passions now restrain:
Hear thou the cry of children
And mothers of the slain,
Of those who met foes hidden
And sleep beneath the main.
2.
O leave not now thy people
As orphans in the night,
Let ring from every steeple
The victory of the right:
Let break o'er earth the morning,
The dawn of that new day
When peace all lands adorning
Shall prove our Lord's new sway.
3.
Give statesmen of thy wisdom
To solve all problems right,
And break the age-long thralldom
Of war's world-cursing might:
Then under vine and figtree
Each home in peace shall dwell,
And rest shall come as softly
As chimes of evening bell. Amen.

Thanksgiving

Tune—Materna
THANKSGIVING HYMN

1.
Thanksgiving Day hath come again,
God's gift from Pilgrim sires,
Make us more like those valiant men
To tend thine altar fires.
O Land we love! America!
Where e'er thy children roam
They dream of thee on surging sea—
This day their hearts turn home.
2.
O Day inwrought with all our past.
Our land's high heritage,
Our fireside faith shall wrong outlast,
Shine on from age to age.
O Land we love! America!
Where e'er thy children be,
Though some may toil on foreign soil
Their hearts bleed sore for thee.
3.
O Day to homeland dedicate.
To God and hearthstones pure,
Our gratitude we'll vindicate
By deeds which shall endure.
O Land we love! America!
Where e'er the wanderer be,
He lifts his song midst alien throng—
His heart afar with thee.

4.

What other land is like to ours,
God of our fathers true,
On us thy gifts descend in showers,
May we our vows renew.
O Land we love! America!
To stricken realms speed aid,
On foreign sod exalt thy God
With deeds that shall not fade. Amen!

O NATION PROUD

Tune—Jesu, Domine

- O Nation rich whose vaults o'erflow
With treasures rare from fabled seas,
Beyond all dreams of Pharaoh
Are thy deep-ladened argosies.
O Nation proud, remember still
Thy God rules all with sovereign will.
- O Nation strong whose sons of might
Range farthest realms in search of
gold,
Let gold not blind with dazzling light
That we fall not as empires old.
O Nation proud, remember still
Thy God bows all unto his will.
- Be thine, O Land to catch the gleam
Of visions new in dying world,
And by thy power let prophet's dream
With bannered hope he high unfurled.
O Nation proud, remember still
We dwell beneath God's awful will.

O Land we love, thy gold transmute
Into the gold of human worth,
Blaze path of peace by untrod route
For all the nations of the earth.
O Nation proud, remember still
Thy God rules all with sovereign will.
Amen.

The world will forever need the encouragement of a man who felt the agony of fear and overcame it, who fell into the pit of despondency and climbed out again, who was defeated and became discouraged but pressed steadily on.—Dr. Charles E. Jefferson.

An advertisement in North Akron (Ohio) News reads: "Two furnished rooms for either sleeping or house-keeping, to Christian people. Not absolutely necessary for you to be a church member, though we prefer you to be a Christian. Therefore, men using tobacco in any form and women with bobbed hair need not apply."—The Baptist.

DOLLAR TIPS

A New Department

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Help for Every Member Canvass

WE have an annual every member canvass. For three weeks before the visitation a letter or pamphlet goes out to each family in our constituency. This last spring we worked in an idea which proved worth while. In the second letter sent out we enclosed a stamped and addressed postal card for our church treasurer which had printed on the back the following:

"I heartily endorse the work of the Highland Park Presbyterian Church.

Please increase my present subscription 100%, 75%, 50%, 25%, 10%.

Please renew my present subscription.

Signed

About one-quarter of the postal cards were returned, thereby saving a good deal of the canvassing. About 10% of the returned cards registered an increase in the annual subscription.

Sincerely yours,

Frank Fitt.

Highland Park, Ill.

A June Conference

IN our church we had been suffering from a lack of coordination of activities. Various departments made their plans irrespective of the other departments and the result was that sometimes the work overlapped and occasionally there was a conflict of dates. Three years ago we decided to hold a series of conferences in June to plan the work for the following autumn and winter. Each organization in the church and each department of the Bible School was asked to send two representatives prepared to give in outline the plan of their organization for the coming year.

Each one was given a definite time to present the plans of his organization. A secretary took down in shorthand all of these reports. When the reports were all in the meeting was thrown open for general discussion and the whole program was thrashed out. A splendid spirit of cooperation was manifested and the result was gratifying. Definite plans were agreed upon, dates were fixed for certain events, and the entire year's program was mapped out in a helpful way.

This was three years ago. Each year since the same plan has been followed. After the plans were made they were reviewed by the Session which in our denomination is the governing body. After three years experience we cannot speak too highly of this plan. It not only gives certain definite objectives but it removes possible causes of friction and widens the vision of all the workers.—Walter M. Hopping, Buffalo, N. Y.

Office Lists

AS the fall work has started and pastors are making big plans for an ingathering of souls, plans for filling empty pews are often welcome.

My first plan starts first in the office of the pastor and it gets hold of the people and gets them to church, if you will take seriously your job of pastoral visiting. The second step is to start from the study and give them something in the pulpit and service when you get them there. It is about the office and the list I want to tell you. This may be only one of many plans but it works for me, and will for anyone if they will use it and work with it. It will bring order out of chaos and will give you lots of real enjoyable work in visiting with a purpose, building up your church. I use eleven lists (card index or Kardex may be used).

List 1—Calling list by streets.

List 2—Calling list by alphabet.

List 3—Membership list, active and inactive.

List 4—Sunday school (some are prospects for membership).

List 5—Non-members but attend church or S. S. (prospects).

List 6—New families (prospects).

List 7—Sick.

List 8—Mailing list includes all names

on other lists and non-church goes in neighborhood.

List 9—Birthdays (send card on birthday).

List 10—Organizations and officers.

List 11—Pocket list.

This appears complicated but it is not so.

Three colors of cards are used in making up above lists, red for non-members, white for members, yellow for inactive.

SPECIAL CARDS

1. Visitors or strangers welcome card.
2. Sick people.
3. New Sunday school scholars (filled by teacher).
4. Names of new families in neighborhood.

PASTOR'S FILES

1. Sermon notes with Wilson Index of same.
2. Sermons you may want to keep.
3. Private letters.
4. Church business including state and nation.
5. Advertisements and catalogs.

HELPS TO BUILD CHURCH MEMBERSHIP LISTS

1. Have congregation hand in list of people who are not church members or are non-active church members.
2. Have one leader for each section or street.
3. Weekly parish paper mailed to all in district who are not church attendants. (Use list No. 8.)

All the above will make your work interesting and will keep you and your church in contact with the people. They will attend because interested. Then start from the study and give them something real and vital, not sensational, and you can hold their interest and later win them for church membership.—John W. Quinton, Columbia Congregational Church, Barberton, Ohio.

Mimeograph Ink

THOSE who use a mimeograph know that the usual mimeograph ink is quite expensive if much printing is to be done.

Now regular newspaper ink that almost any printer will furnish you for nothing will do just as good work as the expensive ink. It should be thinned, however, with the following formula:

Kerosene, ½ gal.

Ether Chloroform, ¼ Oz.

Oil Wintergreen, ¼ Oz.

Alcohol, 4 Oz.

Get the drug store to mix on the basis of one-half pint.

Do not get ink too thin. Experience will show the right amounts.—Wm. J. Sharp, Centralia, Wash.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

A DAY OF FEASTING AND THANKSGIVING

"This new continent gave our Pilgrim Fathers but cold welcome, for the Mayflower entered Plymouth harbour amidst a driving snow-storm. Wading ashore through treacherous surf men cleared away the drifts and erected rude log cabins. But exposure told heavily upon the pioneers, already exhausted by a voyage long and tempestuous. Six of the heroes died during December, eight in January, seventeen in February, thirteen in March, and when the last snow fell it lay like a soft white blanket upon the graves of half the immortal company. If the first summer was propitious, the second refused rain, while autumn sent an early frost. When the harvests had failed in the fields, the game departed from the forests. What was worse, the Indians now became unfriendly. Because winter and starvation threatened the remnant of the intrepid band, Governor Bradford appointed a day of fasting and prayer. But ere the appointed day arrived the colonists awakened one morning to find that during the night a good ship from home had dropped anchor in the harbour, bringing letters, food and medicine for the sick, seeds and roots for a new sowing,—bringing also old friends and new colonists. Never was deliverance more dramatic! So the day appointed for fasting was changed to a day of feasting and thanksgiving."—Newell Dwight Hillis in "All the Year Round."

THE GRATITUDE OF THE SAINTS

"Rossetti makes the remark somewhere, bitterly but with great truth, that the worst moment for the atheist is when he is really thankful and has nobody to thank. The converse of this proposition is also true; and it is certain that this gratitude produced, in such men as we are here considering, the most purely joyful moments that have been known to man. The great painter boasted that he mixed all his colours with brains, and the great saint may be said to mix all his thoughts with thanks. All goods look better when they look like gifts. In this sense it is a certain that the mystical method establishes a very healthy external relation to everything else."—Gilbert K. Chesterton in "St. Francis of Assisi."

SPIRITUAL SELF-COMPLACENCY

"In some of the mediaeval paintings of the Last Judgment one sees the saints ranged over against the sinners, and the contrast of serene blessedness with exquisite torture offers a dramatic opportunity for the artist's skill; but if one looks through the splendor of color and the gleam of halos to the characters portrayed one may be struck by the complacent satisfaction which marks the countenance of the shining ones. How calmly they survey the woes of the wicked, their wings folded,

Here are the finest of the illustrations. Feel free to use these as you will be giving credit to the author as we have. This feature of CHURCH MANAGEMENT has received commendations from many sources. We should be glad to hear from any who have suggestions for widening the selection of books used.

their placidity undisturbed. 'We are the beatified,' they seem to say, 'and we know it. Not even the sufferings of the damned can rob us of our bliss.' A similar temptation to self-complacency may threaten the cheerful and sunny faith of the modern liberal."—Francis G. Peabody in "The Church of the Spirit."

THE WORTH OF THE HUMAN SOUL

"If we look at the world of the animal, we see that it is meaningless. The animal never rises. It just goes on repeating its dog acts to the end. We can teach it tricks. It can become attached to its owner and be a faithful protector of his person and property. But its life lacks unity and destiny. It is a dog. And a man who ignores the spiritual is only a human animal, living meaninglessly, coming back on his own steps, never rising, living absorbed in a lower world, until at last he crumbles back into its elements. The awakened spirit is engaged in a reconciling work, taking his flesh and his outer world and circumstances and building up a new and glorious reality in which he can rest."—John Gardner in "Evolution and Redemption."

THE KIND OF SEEDS WE SOW

"I read of a Scotchman named Sandy McKay who left Scotland and went to live in Australia. After he had been there for a long time he became homesick for the land of his birth, and said to himself, 'If I only had a real Scotch thistle growing in my garden I would be happy and feel at home for it would remind me of the days of my boyhood.' So he sent to Scotland for some seed and carefully planted it in his back yard.

"How happy Sandy was when at last he could show a healthy thistle plant to his friends. By and by the purple flowers turned to snow white heads and the wind came along and carried the downy seeds far and wide till today there are so many thistle plants in Australia that the people there call them, 'Sandy McKay's Curse.'

Sometimes we do deeds which seem desirable but they grow into habits which are harmful to ourselves and others."—W. G. Gosselink in "The forever."—Charles R. Brown in "Ten Short Stories from the Bible."

THE POWER OF THE PRINTED WORD

"An instance of the far-reaching power of the printed word is given by the missionaries in Brazil. A workman bought a loaf of bread at the bakery and found that it had been wrapped in a copy of one of the evangelical papers. He read this paper, was induced to attend the services of the local church, was converted, and after his confession of faith, resolved to study. He first prepared himself as a book-keeper, then as a teacher, and finally as a minister of the gospel. Of his five children, one became a minister and writer, another a civil engineer, one is a lawyer, one a physician, and the youngest is a teacher."—W. E. Browning in "New Days in Latin America."

ARE WE ONE IN CHRIST?

"I visited a small Sunday School in a community made up largely of Japanese farmers. A couple of white families have been keeping the Sunday school going, and there the white children mix freely with the Japanese children. They exhibit an example of practical Christianity. I was told of a group in the community who did not like the situation and met one night to take the seats out of the church. One lady, a trustee of the church, gave vent to her feelings. She was through with the church, and she was not going to attend any more and be humiliated by having to sit near a Japanese."—In "Why the Church?"—A Syllabus of Questions for Use by Discussion Classes.

EVERY-DAY FRIENDLINESS

"The power of plain every-day friendliness is not half understood. There was a professor at Harvard some years ago—he has gone to his reward now—who was easily the best-loved man in the Yard. He was not what we call in our silly phrase 'a good mixer'—he was almost shy in the modesty of his manner. He had none of the qualities which go to make up what is known as 'personal magnetism.' He had no particular ability as a public speaker, but whenever he appeared, or whenever his name was mentioned, the boys cheered louder than they did for anybody else.

He was so absolutely sincere; he was so simple, straightforward, and thorough in all his work! And those young fellows, who might have been supposed by people who did not know them to prefer something prancing and showy, took him to their hearts as they did no other man on the faculty. They were putting their own solid endorsement on the principle contained in those familiar words—'If thou wilt serve people by taking an unselfish interest in their affairs, they will be thy servants forever.'—Charles R. Brown in "Ten Short Stories from the Bible."

THE PERFECT HOME IS HUMAN

"Do you ever meet people who seem too good to live? Their homes are very solemn, and strict with an unlovely strictness. Much religious conversation goes on, and you are given the impression that they move on a plane much higher than ordinary folk can manage to reach. Such an atmosphere is stifling, and you long to get away and return to a home that is genuinely human, even if it does not pretend to move on such exalted heights of spirituality.

"But the true home is always human. It may have its faults and failings, but it rings with laughter, and its atmosphere is full of fun and joy. The home at Bethany had this great mark of the perfect home—it was thoroughly human."—John A. Patten in "Faces Through the Mist."

REWARDS OF COURTESY

"I have just heard how a street-railway in Ohio was saved from bankruptcy. The conductors were taught that they were salesmen, not mere collectors of nickels. Every patron got a pleasant 'Thank you' for his nickel. He wasn't told to step lively, any more than a customer in a department store. He was treated as though the company had an interest in his comfort and convenience. And people began to ride on that line because they liked the treatment they got. But this is the real point: the conductor who is head of the union in this district says, 'No, they ain't raised our pay yet, but we ain't asked for it; I mean, the job's so much easier!'

"The late G. C. Boldt, who managed the Waldorf-Astoria, began as a waiter. But he was polite—and he meant it. He wasn't simply playing for tips. He was being George Boldt. And this article can't be read by more than 75 Americans who make more money than Boldt was making when he died. If his courtesy hadn't caught the attention of somebody with influence he might never have been given his chance.

Napoleon Bonaparte was no worm; but it was Napoleon, as emperor, who made way for a woman carrying a bundle of laundry, and reproached his aides with the sharp command: 'Respect the burden!'—which has always struck me as the finest expression of true courtesy in any language.

"It was one of the greatest Americans in history who, when a black laborer lifted his hat to him, raised his own in return, and answered criticism with the unanswerable question: 'And is the President of the United States to be outdone in courtesy by a negro workman?'—Holworthy Hall in article in *The American Magazine* (Dec. '23) entitled "Keep Your Friendships in Repair."

"BLESS HIM, I LOVE HIM!"

"The story is told that in one of our well-known art galleries an old man was one day seen gazing earnestly at a picture of the thorn-worn Christ. Involuntarily, the expression broke from his lips: 'Bless him, I love him!' A stranger standing near heard the old man's words, and clasped his hand and said: 'Brother, I love him too.' And then a third and fourth, and still others, who before had been strangers

to one another, were brought together by their common love for the crucified Lord. That is a parable and a prophecy of what is going to come to pass throughout all the earth. . . . Some day, through the power of the gospel of Christ, one nation shall say to another: 'Bless him, I love him!' America will say it to Germany. And Germany will say it to Britain. And Britain will say it to France. And all around the earth the nations shall learn war no more, and they shall learn it at the cross of Christ."—From sermon by Rev. Geo. W. Truett in "The Christian Century"—July 23, 1925.

THE JUNGLES IN THE HEART

"Today the warfare that issues the stiffest challenge to human heroism is the fight that is on for the mastery of the inner life of humanity. The beasts of the forests and jungles are conquered; the powers of nature are so far mastered that the trick has been pretty well learned; but there are jungles in the heart still infested with tigers of lust and greed and selfishness; there are inner powers still to be released and put in secure control of life. Men have mastered their outer world; the inner world comes next, and it will not be conquered without such fighting, such heroism as will shake the human world to its foundations. 'For we wrestle not with flesh and blood any more; but against principalities, against powers, against the world rulers of darkness, against the spiritual hosts of wickedness.' Men will have to put on the whole armour of God, and employ the complete artillery of the spirit to conquer this inner realm."—H. A. Youtz in "The Supremacy of the Spiritual."

A SURE ANCHOR

"A small steamer was once overtaken by a terrible storm in the Bay of Biscay, just off the northern shore of Spain. Being unable to make headway against the gale, the captain ordered the seamen to cast anchor and wait for the storm to subside. For a time, to his dismay, the steamer dragged her anchor; slowly but surely she was being driven on the rocks. After some anxious minutes, however, the anchor suddenly held fast, and continued to hold fast through the long stormy night. When morning came, they prepared to resume the voyage, and lifted the anchor; and they found what it was that had saved them from shipwreck. A great man-of-war had passed that way some years before and had lost her anchor. On this stormy night the prong of the smaller anchor was dragged at first along the sea-bottom by the force of the wind; but finally came in contact with the great anchor of the warship which lay there embedded in the mud, and was caught on one of its great arms. Thus may we be saved from moral shipwreck. Day by day, week by week, we may bring ourselves, if we choose, within the range of unfailing divine influence—Christ, the church and the Bible; and when temptations come, we shall indeed be securely anchored, and shall be able to weather the storm."—H. B. Hunting in "Christian Life and Conduct."

THE APPEAL OF WORSHIP

"Mr. Beecher in his 'Norwood,' has a remarkably fine and human touch in describing the close of a Sunday morning's service in the village church. The village horse jockey and doctor have just driven up, and are waiting for the congregation to come out. While the jockey is pointing out to the doctor the comparative merits of the neighbors' teams standing in the horseshed, the congregation begins to sing the closing hymn. 'There, doctor, there's the last hymn!' It rises upon the air, softened by distance and the inclosure of the building, rises and falls in regular movement. Even Hiram's tongue ceases. The vireo, in the top of the elm, hushes its shrill snatches. Again the hymn rises, and this time fuller and louder, as if the whole congregation has caught the spirit. Men's and women's voices, and little children's are in it. Hiram says, without any of his usual pertness, 'Doctor, there's somethin' in folks singin' when you are outside the church that makes you feel as though you ought to be inside.'"—H. H. Beattys in "Smith and the Church."

"EVERYBODY LOOK STRANGE AT US"

"An Italian woman, a mother of nine children, at the end of her third lesson in English, looking wistfully at her teacher, asked: 'Lady, you Protestant?'

'Yes,' responded the teacher, 'and you?' They both waited while the Italian woman was struggling to find English words expressing her meaning. Finally she said slowly:

'Sometimes me, my girl, in dark, go stand by church, hear sing.' She indicated a church building near her home.

'Why do you not go in?'

Lifting her shoulders, and spreading her hands in an expression of impossibility, she replied, 'Know nobody. Everybody look strange at us.'"—Mary C. Barnes in "Neighboring New Americans."

DISCOURTESY IN THE HOME

"Why do we often treat unkindly those whom we love most? 'The Mill on the Floss,' by George Eliot, is a story of Tom and Maggie Tulliver, brother and sister. They loved each other so dearly that at last they died for each other. Yet from their childhood they were always making each other wretched with bitter quarrels. Once they were playing with their cousin Lucy. Tom called Maggie a stupid. 'Don't laugh at me, Tom,' Maggie burst out angrily. 'I'm not a stupid. I know a great many things you don't.' 'Oh, I dare say, Miss Spitfire,' replied Tom; 'I'd never be such a cross thing as you are, making faces like that. Lucy doesn't do so. I like Lucy better than you. I wish Lucy were my sister.' Many a boy besides Tom Tulliver has found it easier to treat guests kindly than to be kind and courteous to his own brothers and sisters. There are many people who show their most disagreeable side just at home, to the people whom they really love best."—H. B. Hunting in "Christian Life and Conduct."

Copy for a Bible Marker

This comes from the Redeemer Lutheran Church, Newark, N. J.:

**Keep This
BIBLE MARKER**

Helps for Bible Readings
 When in trouble or sorrow, read John 14, Psalm 126
 When men fail you, read Psalm 27
 When you have sinned, read Psalm 51
 When you worry, read Matthew 6:19-34
 When in sickness, read Psalm 41
 When you are in danger, read Psalm 91
 When you have the blues, read Psalm 34
 When God seems far away, read Psalm 139
 When you are discouraged, read Isaiah 40
 When you are lonely or fearful, read Psalm 23; Luke 15
 When you forget your blessings, read Psalm 103
 When your faith seems failing, read Hebrews 11
 When you want courage, read Joshua 1
 When the world seems bigger than God, read Psalm 90
 When you want rest and peace, read Matthew 11:25-30
 When you want Christian assurance, read Romans 8
 When looking for happiness, read Colossians 3
 When you leave home for travel, read Psalm 121
 When you grow bitter or critical, read Corinthians 13

Facts About the Bible

The Bible contains 3,539,489 letters, 773,693 words, 31,173 verses, 1,189 chapters and 66 books.

The word "and" occurs 46,277 times and the word "reverend" but once.

The 19th chapter of Second Kings and the 37th Chapter of Isaiah are alike.

The middle verse of the Bible is Psalm 97:8.

Do You Know These Texts?**SERMONS**

—on—

Texts Of Outstanding Men

—at—

The First Presbyterian Church

Spirit Lake, Iowa

August 2nd

Calvin's Coolidge's Text

August 9th

Thomas Marshall's Text

August 16th

Warren Harding's Text

August 23rd

Woodrow Wilson's Text

August 30th

30 Girl's Vested Choir Musical Services at 8:00 P. M.

We have the coolest place in town.

A hearty welcome to all.

Herbert Marsh, Minister.

Sermons on Home Life

As preached by Rev. B. A. Wilson at the First Baptist Church, Sharpsburg, Pa.

**Sunday Evening Sermons on
"PICTURES OF HOME LIFE"**

The Good Father.

The Ideal Mother.

The Loyal Brother.

The Unselfish Sister.

The True Lovers.

The Perfect Home.

Short Talks, 7:45 o'clock.

Special singing

Understands Young People

What can possibly be more worth while than a minister or teacher get-

ting close enough to his children and young people that they make such remarks as the following:

"If you ever see me being anything but what I honestly am, call me on it."

A high school girl visiting her sister after being on several picnics at which her sister's minister was present remarked, "He's the kind of minister I wish we had. He'd help you with your problems." Then to the minister she said, "May I write to you? I may want to ask you some questions?"

At a gathering where they were dancing after the program. "Have we been behaving all right? You'll be sure to tell us if we don't."

It costs to get that close to young people.

Please Dr. Beaven

My dear Dr. Beaven:

I have seen in Church Management that you have helped many ministers with their problems. So I am bringing you some of mine. These are worrying me very much and I am sure that other pastors will also be interested in them. What should the minister do:—

When some dear sister asks him what he really thinks about the Klan?

When people tell him how orthodox they are should he tell them how heterodox he is?

When his small son refuses to go to Sunday School?

When the janitor (who lives in the church) fries some cabbage for breakfast on Sunday morning?

When he pauses for breath during the prayer and the organist plays the "amen"?

When one of the women's organizations gives a card party for the benefit of the church?

When he finds one of the young women of the church smoking a cigarette in his study?

When his lady members are sentenced to the workhouse for fast driving?

When the choir leader, after putting a heavy dent into the Eighteenth amendment, comes to church and wants to sing a solo?

When he walks into a poker party?

When he finds his church members making hooch?

When the church bowling team plays a ringer?

When his janitor (colored) abandons his wife for a sweetheart?

When he has a flat tire on the way to a funeral?

When the hearse has two flat tires on the way to the cemetery?

When the bride chews gum?

When the bridegroom forgets to cash in?

When he does not know whether he is expected to go home after the ceremony or stay for the wedding feast?

When a child, about to be baptized, puts up its hand and says "No, no"?

When there are no men in the congregation?

When his cat produces more kittens than the congregation can absorb?

When he does not like the pills which the church doctor administers?

When all the expensive grocery stores on the street belong to the church?

When he needs a raise?

When he can't collect his last raise?

When his wife says that he does not practice what he preaches?

Thanking you for your anticipated helpfulness.

I am your suffering fellow pastor,

I. M. B.

ASK DR. BEAVEN

Question—Three years ago we solicited pledges for funds for a new building. Our building has cost us more than we expected and more than was pledged. The church voted to go on with the building in spite of the extra cost. The old pledges are soon expiring and we must raise more money. What arguments can be advanced to create enthusiasm for this second campaign which must now be floated. It does not have the glamor of the original campaign?

Answer—Some churches have found it wise, when the first set of pledges matures, to carry on an extension campaign, getting the people to extend their pledges, at the same rate per year, for another two or three years as the case may be, soliciting in addition pledges from new members who have come in.

The main arguments to be used, in addition to the obvious one that the church owes the money, are first the fact that to put it off involves the necessity for the church to assume the annual carrying charges. Second, the psychological attitude of the church should be directed to object to carrying such a burden along without any attempt to get rid of it; that if the congregation has once gotten in the habit of adjusting personal financial arrangements of the individual members in order to pay their pledges through a period of two or three years, this can be continued with comparatively little readjustment, whereas to omit it for two or three years and take it up again would mean the same readjustment of personal finances with all the attendant difficulties when that time comes. Fourth, as long as the debt hangs over the church it will tend to prevent its going ahead on other needed enterprises. This is mainly an argument along service and benevolent lines.

Question—We have a large building debt. We are taking pledges toward it. Should we plan to take the interest on the mortgage and debt out of the building fund money as it comes in, or should we plan to make it a charge against the current expenses of the church?

Answer—Hardly any two churches do this in the same way. My own observation leads me to feel that if a church is making a fair effort to reduce its mortgage year by year it is well to take the interest out of the building fund rather than out of the current expense. The main reason for this is that the building fund and its carrying charge is a temporary matter whereas the current expense is regular. A building fund is usually set up to take care of the temporary and changing amounts handled. To load \$3,000 or \$4,000 interest a year onto the current expense budget stretches that budget out of proportion by loading it with temporary expenses and expenses that will pass as the matter is taken care of. This is my reason for believing that it is a legitimate charge against the building fund monies. Some churches have asked their subscribers to carry the

interest on the unpaid part of the pledges until paid. Other churches have solicited from given individuals and organizations special gifts toward interest carrying charges.

Question—I am deeply interested in your three period session plan of the Church School. Can you give me some definite suggestions as to how you attempt to make the worship period one in which old and young unite, of interest to the child?

Answer—The key to my answer would be, pay attention to the child. Usually when hymns or responsive readings are given out it is done in an informal way. It is as easy when the hymn is given out to ask the children present to take the hymn book; find the place and let Father and Mother look over with them. Or, in like manner, when a responsive reading is announced, or the Scripture reading, to suggest the children bringing their Bibles and following the reading. Possibly a word of explanation of the hymn poem when the hymn is given out will make it alive instead of dead to the children. The prayer can be shortened and so worded as to include the children and their interests. We had, too, printed lists of memory hymns which the children were asked to learn during the course of their three year's work in the Church School and when one of these hymns were given out the children's attention could be called to them.

At the time of the pastor's talk to the children we have used a number of different methods. One of the most interesting has been "Guess Who" stories. Some chapters of the Bible that come within the section of Scripture being studied by some one of the departments is chosen by the pastor. This reference is announced the Sunday ahead on the calendar. It is stated, for instance, that some story found in the first three chapters of Joshua will be told next Sunday. The parents and children are asked to read these chapters before that time. On the following Sunday I tell the selected story without using any names and at its close ask how many children can supply the names for the story. Few things have proved of more interest to the children.

The acrostic memory verses have, I think, proved the most useful. This series of verses was mentioned previously in "Church Management." Each verse selected begins with a different letter of the alphabet. They have proved of deep interest to the children and we are being able to capitalize them to a great extent in the homes, both in family and private devotion.

A series of talks on "How to behave in church," or another on "What the different parts of the church service mean," have proved interesting to the children and helpful and instructive as well to the entire congregation.

The children's recessional is one of the most attractive features for both old and young. One of the children's memory hymns is used. When the congregation starts to sing the children

rise and go to the rear of the church. The processional then, under the leadership of one of our church workers, marches toward the front of the church, passes the pulpit and on out of the auditorium, the children then going to their different departments. This makes them feel that they are a part of the church service, enables their parents to see them, enables them to come face to face with the ministers at the pulpit and brings all the children before all the members of the congregation.

Question—In a building fund campaign do you believe it advisable to have outside help from some money raising expert?

Answer—The answer to this would depend much on the "money raising expert" and who it is. If it were a corporation raising money on the commission basis and with the commercial spirit entirely I should doubt its value. But, on the other hand, I can hardly overstate the value of having a really well rounded, carefully thought out financial campaign at the very beginning of a large enterprise such as that for a church building. One who has had experience in money raising can help the church avoid many serious pitfalls. He is able to get the primary pledges on a scale that will insure the success of the enterprise, or he can guide the church to postpone the campaign until such pledges are possible. It is often possible for a church in subsequent campaigns to capitalize the experience it gains under the leadership of some such trained financial leader.

Most of our denominations now have men whom they can recommend for this type of work. If anyone reading this should not be able to secure through his denominational headquarters the type of assistance desired, I would be glad to make suggestions if written to, personally.

Question—Have Boards of Deacons in a church the right to call a pastor before them and criticize his methods of church work, or suggest other ways of conducting the church?

Answer—If it is purely a question of "rights" there can be little question that the Boards of the church elected to represent the church, do have the right to confer with the pastor and suggest things to him and criticize his work if they desire, but that such a situation is very unfortunate and would indicate approaching dissolution of the ties between pastor and church would appear rather obvious. It would be far better if the pastor and Boards could have regular meetings together for counsel. If the pastor could have a Pastor's Council having representation on it from the different Boards and the policies to be advanced could be there mutually agreed upon. This is far better than to have the pastor go ahead without consultation with the Boards, or the Boards without consultation with the pastor. The regular opportunity for conference usually enables us to avoid the necessity for the crises of criticism or the development of the non-co-operative spirit.

Children in the Morning Service

The Lakewood Congregational Church (Ohio) has successfully conducted for several years a League of Morning Worship for children of Primary and Junior age. The children attend the morning church service sitting with their parents when they are present. (The children have urged their parents to come so they can sit with them.) They remain in the church service until the Children's Hymn which precedes the sermon. The minister sometimes makes a few remarks to the children just before this hymn. During the second verse of the hymn the minister goes to the door at the front of the auditorium through which the children pass out to their own service in another part of the building. As the children march out this door the minister greets them.

The children then separate into Primary and Junior groups and have a special service until time for the regular church service to dismiss when they are ready to go home with parents or friends.

The Junior division have a short service of worship occasionally led by one of their own number and then a program.

Following are some of their programs:

1. Explanation of the morning service, the use of the hymn book, and the meaning of the Doxology, etc.
2. Stereopticon talks on foreign lands and life of Jesus.
3. Stories and appropriate programs for different months.
4. Missionary projects. Each one was selected by the children after several of their number had presented possible projects. Children made gifts during this period as well as at other times and sent a box of Christmas things to the missionary or school they had chosen. One missionary sent back rice paper pictures of Chinese children which were greatly prized.
5. Dramatizing Bible stories.
6. Bible games. A favorite was to have a child pretend he was a Bible character. He would tell something about his life without telling his name and the children would guess who he was. During the entire morning service in this church the children under primary age are cared for in the nursery or kindergarten.

Psychology of Giving

Following incident is given by D. H. Strong of Shelburne, Mass., in *The Congregationalist* to illustrate the importance of giving to missionary causes in the concrete rather than to an abstract organization.

In my seminary days we held a monthly missionary meeting, at which an offering was taken with no definite object in view. At the end of each year we decided by vote where it should go. At one meeting a representative of one of our missionary societies gave a stirring address, presenting the needs of the cause. When I passed the box for the usual offering, one student had a dollar bill ready to put in, but paused to ask if the offering was for this special work. When I told him it was simply for the general fund, he withheld the dollar and substituted a dime.

We must keep the apportionment plan, he says, but we must also find a way under that plan to get the vision of worthy causes before the people.

We Worship Today

We worship today with THE FIRST PRESBYTERIAN CHURCH, Kokomo, Indiana, of which Hurd Allyn Drake is the pastor.

"I have called you friends"

Sunday, June 21 1925

MORNING WORSHIP—10:45

Prelude and Opening Sentences—
 "Pilgrims' Chorus" (From Tannhauser).....Wagner
 Doxology
 Invocation and Lord's Prayer
 The Gloria Patri
 PsalterSelection 12
 Hymn No. 561—"I've Found a Friend"
 Scripture Reading.....John 15. 11.17
 Contralto Solo—"Gloria"Tezzi
 Mrs. John R. Brown
 Prayer
 The Worship of the Offering
 Offertory Anthem—"My Faith Looks Up to Thee".....Schnecker
 Sermon by the Pastor
 "The Supreme Friendship"
 Text: John 15.15.
 Prayer
 Hymn No. 710—"What a Friend We Have in Jesus"
 Benediction
 Dismissal Chant
 Postlude—"Festive March in A".....Laurance Erb

EVENING WORSHIP—7:30

Prelude—"Sextette from Lucia".....Donizetti
 Hymn No. 706—"I Love to Tell the Story"
 Scripture ReadingActs 3. 1-10
 Hymn Solo—"Where He Leads Me I Will Follow"
 Mr. John R. Brown
 Prayer
 The Worship of the Offering
 Offertory Anthem—"Hark, Hark, My Soul".....Shelley
 Sermon by the Pastor
 "The Church and the World's Need"
 Text: Acts 3.6
 Prayer
 Hymn No. 730—"Rescue the Perishing"
 Benediction
 Postlude—"Postlude"Rockwell

A Request for a Church Letter

Often times people hesitate to ask for their church letters. They ought not to. The minister should be glad to issue letters to those who find another church more congenial. When people leave his church to move to another community his pastoral responsibility requires that he help them become spir-

itually as well as socially settled.

Usually a request for a letter should go in a friendly note which thanks the minister for his kindness and explains the reason for the request. But there are times, when a decision is brought about by a form such as that shown here. When it has been signed it may be sent either by the individual or the minister.

.....192...

To the.....of the.....

..... Church..... City..... State

Will you please issue to me a Certificate of Dismissal to the
 J. R. MILLER MEMORIAL PRESBYTERIAN CHURCH
 Of Upper Darby, Pennsylvania

Please send the Certificate to the
 Rev. E. Hubert Broyles, D. D.
 36 Overhill Road, Upper Darby Philadelphia, Penna.

Signed.....

THIS AFTERNOON

"Don't ask, 'Has the world been a friend to me?'"

But, 'Have I to the world been true?'"

'Tis not what you get, but what you give,

That makes life worth while to you,
'Tis the kind word said to the little child,

As you wiped its tears away,
And the smile you brought to some careworn face,

That really lights up your day.

'Tis the hand you clasp with an honest grasp,

That gives you a hearty thrill,

'Tis the good you pour into other lives

That come back your own to fill,

'Tis the dregs you drain from another's cup

That makes your own seem sweet,

And the hours you give to your brother man,

That makes your own life complete.

'Tis the burdens you help another bear,

That makes your own seem light,

'Tis the danger seen for another's feet

That shows you the path to right

'Tis the good you do each passing day

With a heart sincere and true—

For through giving the world your very best,

Its best will return to you."—Exchange.

Cookies—Candy—Thanksgiving

A group of girls met with their teacher at the church just before Thanksgiving and made cookies and candy to put into all the Thanksgiving baskets that went out from their church. The minister joined the group before they finished and decided the sample was good.

Junior Choir

Salem Lutheran Church of Albert Lea, Minn., has a Junior Choir nearly two years old that has furnished money for music, bought surplices for themselves, given special musical programs, led the singing in Sunday School and assisted the adult choir in giving cantatas.

Junior Lincolns

The Lincoln Club, the church organization for men in a large church, acts as sponsors for the Junior Lincoln Club, boys from 8 to 12. Each Junior Lincoln when he joins has an interview with some Lincoln Club man who also calls on the boy's parents if it seems advisable and tries to interest them in the church. Hikes, contests and the usual sort of programs are enjoyed by the boys. The special feature is their industrial tours when they visit such places as an ice cream factory, a large bakery, banks, a big dairy, etc., and find out first hand how they are run.

Convictions

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was a barrier between the nations, is now the highway for the never-resting ships, and makes the whole world one.—Phillips Brooks.

How Broadway Temple was Financed

By H. L. Williams

THE great Broadway Temple of New York is now assured. It will rise 26 stories high between 173rd and 174th streets. It will include a church auditorium seating 2,000, social hall, gymnasium, running track, game rooms, cafeteria, at least two dining rooms, living apartments, and a roof garden. It will cost \$4,000,000.

The plan of finance in brief is this: One-half of the cost or two million dollars will be covered by a first mortgage. The additional two million will be provided by an issue of second mortgage 5 per cent income gold bonds. These are issued in denominations of \$100 and up and have been purchased by hundreds of individuals. It is expected that the income from the temple will pay the interest and eventually retire the bonds. Financial experts estimate that the earned income from the temple will be at least \$125,000 per year.

One must not think that these two millions were snatched up on the mere announcement. It required considerable organization to put the matter across. The main organization is known as the Broadway Temple Building Corporation. Cooperating with the directors of this corporation were high class promoters and advertising men. Newspaper and magazine advertising and circulars were used for publicity and there was much personal solicitation. The names of the buyers were kept constantly before the prospective buyers. The investment was urged as one of 5 per cent plus. Here is what was meant by the plus:

"INVEST AT FIVE ETC

While selling \$70,000 worth of Broadway Temple bonds to his friends, Arthur J. Baldwin, Vice-President of McGraw Hill Co., has insisted that, since the money is invested in God's work, it will earn 5 per cent plus—the plus coming in the satisfaction of helping in an enterprise for the good of all.

A \$4,000,000 BUILDING

The building will cost \$4,000,000. Of this amount, \$2,000,000 will be covered by a first mortgage. The additional \$2,000,000 will be provided by an issue of second mortgage 5 per cent income gold bonds.

These bonds are now being purchased by people who not only desire a sound investment, but who wish to make the Cross conspicuous in New York. No contributions are solicited.

The interest on bonds will be cumulative and payments will begin when the bonds are paid for.

A BOND THAT WORKED FOUR WAYS

Colonel Robert H. Montgomery, who sent in the first \$10,000 check, had his bonds issued to his own church, St. Paul's Methodist. In this way his gift did four things. It aided in building the Temple—put the name of his father, a Methodist minister, on a memorial pew—gave his church an ultimate income of \$500 a year—and was credited to his income tax.

A widow bought a \$1,000 bond and presented it to an old people's home.

FIFTEEN CENTS A DAY UP

Bonds may be from \$100 up and are paid in 10 payments 60 days apart. This amounts to only \$1.70 a day on a \$1,000 bond, 15 cents daily on a \$100 bond.

\$1,250,000 ALREADY SECURED

Over \$1,250,000 has been pledged. More than \$300,000 has been paid in. The plot of ground worth \$500,000 is owned by Broadway Temple. The Church will have an equity of \$500,000. It is hoped that the final \$750,000 in bonds will be pledged by June 1st, so that construction can begin then.

\$125,000 A YEAR

The most recent financial forecast shows that the new design for the Temple will insure an approximate profit of \$125,000 a year, to be used for the retirement of bonds.

MEMORIALS FOR LOVED ONES

\$100 bond—Name of loved one will be inscribed in Memorial Book.

\$1,000 bond—Name inscribed on Bronze Tablet.

\$10,000 bond—Names a Pew.

\$12,000 bond—Names a room in the Tower Dormitories.

\$25,000 bond—Provides a rare Memorial Window.

\$500,000 bond—Names the Tower.

The financial campaign was primarily a selling one. Dr. Christian F. Reisner knows how to sell. We expect he will sell his new temple with its spiritual values as thoroughly as he has sold this plan.

Aids in Securing Reverence

One church gradually dims their lights for the scripture reading and the anthems. For the prayer the lights are dimmed until they finally all go out except the one directly over the minister and the one that lights the decorated wall in back of the choir.

In another church the organist plays a few bars of quiet music before the minister starts his prayer and the choir sings a response afterward.

Your Blue Mondays

If you Stop and Think

you will see that your blue Mondays usually follow a slim Sunday evening congregation.

On the other hand when the evening congregation is large, you are very certain, on Monday morning, to feel that life is worth living.

Suppose there were some way of getting rid of even a few of the slim evening congregations during the next year, would you not accept it gladly?

Well, there is a way, and it is described in a recently published booklet of sixty pages, called

Thirty Tested Sunday Evening Service Programs

This booklet presents no cure-all for the Sunday evening problem, but it does present certain plans which have met the acid test. They have drawn large evening congregations, without the use of sensational devices.

Some of the programs may not suit your needs. Others you may improve upon. But even if the booklet should relieve only a few blue Mondays, it would be worth many times the cost.

A reviewer in Church Management says of the booklet, "We believe that many will want to take advantage of these programs. We know of no place where more can be secured for the money."

Price 75 cents

Please do not send stamps

Order from the author,

Rev. J. Elmer Russell

10 Judson St., Binghamton, N. Y.

Suggestive Material for Children's Sermon

Things Which Make for Success —He Kept His Word

ONE of the biggest assets of character is the ability to keep one's word. People learn to distrust the person who is big in his promises but small in his realizations. The commercial world will not tolerate the man who will not keep his appointments. The youth who is seeking success will do well to weigh each promise carefully and then keep his word in every respect.

Bishop Walter Lambuth of the Methodist Episcopal Church, South, knew the need of the white man to keep his word when he dealt with his black brother. Bishop Lambuth was in the jungles of Africa seeking new locations for a mission station. He found the site which he thought was desirable and requested permission from the native chief to use it.

"I would do that for you if I could believe what you say you want to do," said the chief. "But every white man I ever saw yet was a liar that nobody could believe. If you can prove to me that you aren't a liar like the rest of the white men, I'll let your people come here and welcome them."

The Bishop realized that he was confronting a test and replied:

"You see where I am standing, Chief. Twelve moons from now I will stand here again, and then you can tell me if we may put a mission in this town."

"Twelve moons," said the chief, "is a long time. If any white man can keep his promise that long it will be a marvelous thing."

Now it happened that when Bishop Lambuth got back to America he found that he must go to South America. He went and was very busy there working with his churches and had not completed the itinerary when he realized that he must leave if he would keep faith with the black chief. His friends in South America urged him to stay with them. They suggested that he should get a substitute to go to Africa. But the Bishop insisted that he must go.

So he sailed to New York and then to Liverpool, from there he sailed to the mouth of the Congo. Next he made his pilgrimage into the jungle. But when the twelfth moon had come to the full again faced the chief.

The chief was astonished at the white man for keeping his word at so great an effort and at once gave permission for the mission station. If the Bishop had failed to keep the word the work in that section would have been put back many years.

We are not often put to a test as severe as that. But this illustration shows how we are judged by the world by our ability to keep our word. And success in life depends a great deal in the confidence which people have in us. We make many promises which some one else takes seriously whether we do or not. We promise to meet with the class for a certain evening. Having given the promise it is a duty to perform. The world does not treat lightly the offense of not keeping one's word. And it learns to trust the man who will fulfill his promise.

What "Ought" Means

HELEN gazed for a long time on the pretty apples which filled the basket. They certainly looked good enough to eat. She decided that she would try one which looked nice and rosy. But her mother saw her intentions and spoke to her.

"You ought not to eat them. They are not ripe," she said.

So Helen did not take an apple while her mother was in the kitchen but after she had gone into the other part of the house the temptation again came to her. So Helen began to think.

"What is mother that she should say I ought not to. Just because she is older has she a right to do my thinking for me. What does ought mean any way. It must be just the way that parents have of showing that they are parents."

So she decided to eat the apple.

An hour later the mother heard Helen groaning in her room. She instinctively knew just what the trouble was and didn't hurry to cheer the sufferer. It might not be as serious as it sounded. And Helen who was considerable of a thinker did not call. She was using her head while her stomach was fighting the green apple. And this is the way that her thoughts ran.

"I really ought not to have eaten the apple. Mother told me not to but after all that is not the reason. 'Ought' is not just a word which the parent uses to show authority. It has a meaning back of it. Even if mother had said nothing it would have been wrong for me to eat the apple. All that she did was to point out the truth to me. There must be some reason back of the whole thing."

Helen did not care for any supper that night but she was on hand early the next morning for breakfast. She liked a great deal of sugar on her cereal and often her mother had cautioned her. But this morning she used the sugar very sparingly. Her mother smiled slightly as she watched her.

"I don't think I ought to use too much sugar," said Helen. "And I have been thinking it over and now I know what ought means."

The New York "Sun" reports a concern in England which breaks all records for length of time in business, having operated continuously for 817 years. It is the firm of Messrs. R. W. Farman, basket makers, which was founded in 1108, and has been handed down since then from father to son.

The Four-Square Life

A Sermon By Rev. John Timothy Stone, D. D., S. T. LL. D.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."—Mark 12:30.

"And the city lieth four-square, and the length is as large as the breadth."—Revelation 21:16.

THERE is a four-square measure of life. There is in this definition that which is complete in human attainment and character. No one is perfect, and no one ever has been save Jesus of Nazareth, who was God incarnate. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten Son of the Father, full of grace and truth." The true measure of life is known in its four-fold character.

The four-square life is the life in which body, mind, heart and soul work for the highest and best. It is the life that is right and complete physically, mentally, morally and spiritually.

One of the important battles in history was won because the great general was wise enough to fight with a four-side front. That whole open line faced the enemy, but by some subtle and adroit gift of generalship, surmising the purpose of the enemy, he knew if they were to strike from the rear, and thus penetrate, to oppose this he must form a square with fighting ranks facing every direction. The opposing foe, knowing nothing of this, sought to penetrate the left flank and met with resistance; they then sought the right flank and met with the same resistance. Finally, expecting to find the hollow opening, they attacked the rear to find the same opposition, for that general had made every side of that square strong for defence and the battle was won.

The great difficulty with human character is that men are so often only three-quarters men. The enemy finds the weak side. Men are satisfied with attaining an average standard in the comparative degree, but do not attain the standard which God has set up for character and right. They compare their own character with the character of others and seem satisfied with the comparative test. There is a weak side. Let us illustrate:

Take for instance a man with marked physical development. His chest is broad and full; his breathing is deep; his heart action regular. He has well-developed muscles in arms, limbs and

trunk—all is perfect. In looking at his body we see an Apollo in strength and grace. He is able to meet every physical demand in life and meet it well. We look at him in admiration and wonder, but as we eat with him and converse with him, it happens that this Apollo in figure and giant in strength uses very bad grammar. He eats with his knife and leaves his spoon in his coffee-cup. We notice his linen and his finger-nails, and immediately say—"Where has he been brought up?" "What is he?" He knows nothing apparently except the life of the prize-ring, and although he can give the nick-names of all the men in the fighting ring, and has all base-ball knowledge as well, he has little intelligence along other lines, and really feels very much out of place outside of his own group of society. True, he can wear a dress suit, but it does not look natural on him. He is a physical wonder, but otherwise we refrain from estimate. Does a man want his son to be that kind of a man? Physical attainment is only one side of the square of life. It is an important one, but it is not all.

A second man comes before us who is perfect mentally. He can talk upon any subject and talk intelligently. He is a student. He is not tiresome in his conversation, but is brilliant, even scintillating. Suddenly he coughs deeply and protractedly, and some one says, "He is not long for this world; he has no strength, no physique." Well, he has another side of the square, but has not the first side.

Then a third appears. His physical and mental development are all one could desire. Here, surely, is our man! He has a strong body and a splendid mental equipment. He is clear, thoughtful, analytic, wise, sympathetic. We have found our man, but, alas! we find this man of splendid physical and mental life is morally unsound. He disregards the truth which God's own Book has made essential, and which the jurisprudence of the ages has approved. We find he cares nothing whatever for the great laws of society. Morality means nothing to him. Life is simply a pleasurable affair in which the physical can have its own indulgence and freedom. Mentally, too, he is all one

could desire, but the mind bears no sense of responsibility. He cares nothing for the word "duty." He has no moral sense. If he breaks God's or man's law, it is merely a question of evading detection in his fear of punishment.

Many years ago a lad graduated from one of our Eastern universities who had taken many prizes in that university. He was a youth far beyond his years in brilliancy of mind. He was an athlete of no small note in the Eastern athletic world, and he graduated among the best students of his class, but he was despised by every fellow-student; in fact, almost hated by many of them. He scarcely had a friend in his entire class. When his name was mentioned, the professors turned the subject and did not care to discuss him. Why? If you had gotten into the close confidence of one of those professors, he would have told you, with sorrow, that that boy was absolutely void of any moral character. He had broken every law of moral standing in this university, but had done it in such a slick way and covered his tracks so skilfully, that his works could not be proved. Everybody knew how rank his life was. He lived but a few years after graduation. Of course, he was a cynic. Of course, he had no good word for another. He was keen and brilliant; splendid on the athletic field, but he had no moral sense. He cared not for life, save as it afforded him satisfaction and pleasure. He was morally void. I do not think any lad ever had sadder parents. They were unconscious, thank God, of all that his companions knew of him.

Over against such a life, cite a young man whose moral sense is all one could desire—a man thoughtful of God's laws and to whom the laws of society have become the principles of his life. Such a one is physically strong, mentally clear, and morally pure. We say, "There is my man!" But, wait a minute. There may be a hollow side to his life. God's law has made life four-square. It is not only the physical, mental and moral life, but we have an obligation to God which is mysterious and undefined, but which is vital if we are to have a four-square manhood. There is the spiritual life.

How many people in this world have just missed life's real meaning, because they have failed to adjust themselves to divine things as well as to the conditions of human life? They are careful, thoughtful, brilliant, but they do not see the great Divine Being who

This sermon is taken from a volume by the *Stone Places of Quiet Strength* published by George H. Doran Company. It is used by permission of the publisher.

stands back of success. They have missed Him.

How many in human life are physically, mentally and morally equipped, who are missing the complete life because spiritual things have not been a matter of consideration with them. They are logical; they are philosophical; they respond to the real. They say they are materialists, in the sense that they want to know their ground, but the experience of faith is omitted. They do not see beyond the things that are material. They are not allowing the soul to search for the undiscovered. They have not the great power of the unattained. The defined in life controls the undefined. They fail to know that the mysteries of the soul's realities are more vital to us than the things we see and feel. The things we love, the books we finger, may be taken from us. The child who wraps you with his affection; our homes, dearer to us than all else,—every one of these things may be taken from us. The severings and separations of life relate to the material, but the great infinite realities are always to abide with us.

A woman was standing this last summer in France by a little grave, for she had discovered that her boy's remains were there. She did not say a word. She stood silently by that grave, then returned to her hotel. "Do you want the remains taken back home?" "Is there anything we can do to comfort you?" asked her friend. She answered, "No, there is something more vital, more real and more controlling in my love for my son, and what he was and did, and is, than any material relationship in all the world. Why, my dear boy is not buried, he lives in my very soul all the time. He is mine, and nothing material can bind him or take him from me." Some of you know something of her meaning, something of the vital hold which eternal things have upon us.

I look upon the portrait of my mother, and is it the portrait that thrills my heart, as beautiful as that may be? After returning from my summer outing, the first thing I longed to do, and did, was to get into my home and turn on the light and look at her portrait. I know not how, but somehow, deep in these souls of ours, there is something that death can never separate from us. It is undefined; it is unknown, but O, how vital and real it is! That is why God put this something we call "Faith" into the great casket of mystery. If we knew and understood and could reach up and measure the height and the depth, it would not be what it is. "The mysterious city lieth four-square." All the physical beauty of that city has been revealed in the marvellous pictures of Revelation—the golden streets, the gates of pearl, the twelve kinds

of precious stones, the crystal river! This symbolism is wonderful. The mystery has touched the infinite, and somehow, like John and Paul, we feel and "see through a glass darkly." "Now we know in part," but the "then" shall come, and when it comes we shall see "face to face." "We shall know even as we are known." "We shall be like Him when we see Him as He is."

The highest moral standard is there. Naught that defileth shall ever enter there; none whose hands are stained; none whose hearts are bereft of purity.

We may have the three—the physical, the mental and the moral, but we must have the spiritual.

What do we care primarily whether a man plays golf on Sunday or not? That is not the real question. Here is the question: Does he take the one day in seven for personal pleasure, the day which God gave to the soul to develop the spiritual side of life? Is he physically, mentally and morally all that he should be, but void of spiritual attainment? "Remember the Sabbath Day to keep it holy." It is not a cold command thrust down by God to enforce obedience from human beings. No! It is the loving and wise command to seize the opportunity for the human soul to develop the spiritual side of life, so that a child of God may be four-square. It is to protect life so that the enemy cannot get in on the hollow side left unprotected. Do you leave this out of your child's life? He is facing school, college, the world, with a physical, mental and moral development, but what if God is left out?

I read the other day of a farm house with a sign outside—"Horse for Sale." A man went to ask about the horse, and a very old man came to the door, ninety-nine years old. He said, "I do not know much about that horse, but I will send out the boy to talk with you." He sent out his son who was eighty years of age. Well, it is a New England story. People live to old age and live well there.

A few years ago a member of this parish died in her one hundredth year. As I remember, she died on the fifteenth of December. If she had lived until the twenty-eighth she would have been one hundred. I went to her ninety-ninth birthday when she tried to blow out her birthday candles. Well, even such old age is short-lived.

But, our human souls are immortal. These three, four or five score years are very short, even as the grains of sand we pick up on the sea-shore are few in number to the sands on the shore.

What then about this fourth dimension? How about the spiritual life? To consider this truth this very church was built. The House of God exists to build up our lives and the lives of

our children with a true sense and interpretation of God. The Lord Jesus Christ placed this mystery of heaven within our responsibility. "The City lieth four-square." Are we protecting our lives on the fourth side?

Christ came to be the Reconciler. He came to so reveal and incarnate (embody) the actual mysteriousness of God that men might understand it. That is why "the Word was made flesh and dwelt among us." He is the One to give us the power of the interpretation of that fourth dimension which we term the spiritual.

That is the truth we long to convey this morning. What are we as God's people physically, mentally, morally and spiritually? What is this church doing to build us up in the soul's highest life? We are to reveal God to men through Jesus Christ His Son. This responsibility is yours and mine.

A few years ago at a commencement at Yale, they were having a class reunion. The fifty-year men were back. It had been a record class in the number of men who had lived. They were sitting at the class reunion dinner, joking, as men out of college many years will joke, calling each other by old college nick-names again; when a white-bearded man, with snow-white hair, came in and stood before the table. Some of the men nudged each other, saying, "Bill, who is that?" or, "Jack, what's his name—was he in our class?" The man spoke and said, "Boys, you do not know me, do you?" They were ashamed of themselves, but some one spoke up and said, "No, we do not. Tell us." Hesitating, he said, "Wait a minute," and then going to the door he called to a lad outside—"Jack, come in here!" In walked a splendid young fellow, alert and strong, and stood before them. The father said, "Jack, smile," and instantly the crowd shouted, "It's Jerry! We all know you! Look at that smile; that body! Why, he is Jerry right over again."

The Almighty, the Eternal, the Unknown, Unrecognized God is before the world today, and only Christ can reveal Him. For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might see and know eternal life, and through that Son of God, men will see the Father. "He that hath seen Me hath seen the Father," and this is the meaning of the fourth great dimension of life.

The curtain of life must be lifted that we may see Eternity and the Holy City which standeth four-square—physically, mentally, morally and spiritually. Then we will respond in our own souls, "Here am I for Thou hast made me worthy." And we shall "love the Lord our God with all our hearts, our souls, our minds and our strength and our neighbors as ourselves."

a calamity to be without it."

"Just a year ago we bought a Multigraph for use in our office. Its work has been perfectly satisfactory. We have printed our Weekly Bulletins, regularly, 2, 3, and 4 pages. We have gotten out several circular letters, all of our letterheads, and quite a bit of Sunday School material, etc.

"On Bulletins, alone, the machine has paid for itself within the year and more, and the financial saving on the other matter would make quite a respectable sum to add to or take from any Church Budget. We did not keep books on the machine and cannot give an accurate balance sheet. We would consider it a calamity to be without it."

THE letter from which came the two paragraphs above was written to us by the Rev. F. W. Gregg, Pastor of First Presbyterian Church, Rock Hill, S. C. Like practically all other pastors we have heard from, he is very enthusiastic. You have no doubt read many of their letters in the advertisements we have published in this and other church papers.

Why not try out this plan for "Doing Your Own Printing" in your church, too. It really is very easy to do it; the equipment is moderate in cost and can be bought on easy terms.

And it certainly is doing wonderful work in churches. Do not delay to investigate. Mail the coupon and read the book, which will be sent to you immediately, without any obligation on your part.

THE AMERICAN MULTIGRAPH SALES CO.
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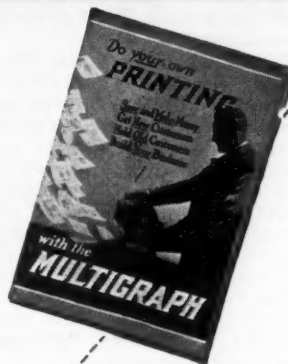
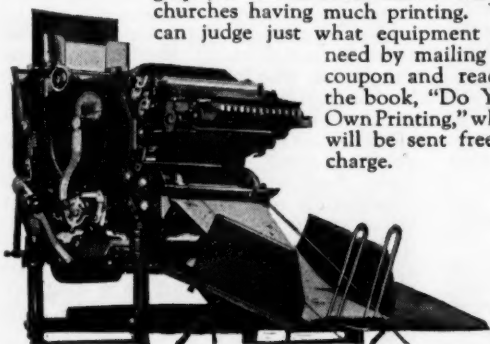
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The Senior Multigraph—for those who need an equipment of greater capacity—is shown below.

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1818 East 40th Street Cleveland, O.

Ch. Man., Nov.

"A very human saint"

The Life of Henry B. Wright

GEORGE STEWART, Jr.

THE LIFE OF HENRY B. WRIGHT, by George Stewart, Jr., tells the fascinating life story of the man who "for twenty-four years was the strongest influence for Christian living of any man of his day among the undergraduates of Yale." His ideals of living, his remarkable ability to help others with personal problems, his genius for friendship, crowded his life with dramatic incident. "No religious worker, whether layman or clergyman," writes Dr. John R. Mott, "who desires to do a really creative work, can afford to miss the spell of this transparent and communicative life."

(Cloth, \$3.00)

OTHER NEW BOOKS

The Story of Jesus

Thomas W. Graham, Editor \$1.50

Missions and World Problems Paper, .75

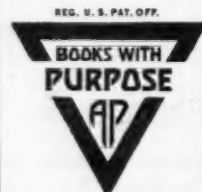
Facing Student Problems A. Bruce Curry, Jr. Paper, 1.00

And Who Is My Neighbor? Cloth, 1.00; 12 for 10.00 Paper, .75; 12 for 7.50

Why the Church? Cloth, .90; 12 for 9.00 Paper, .60; 12 for 6.00

Teaching of the Prophets Charles Arthur Hawley 1.25

Association Press



347 Madison Avenue

NEW YORK

How I Met a Critical Situation

(A copy of "How to Make the Church Go" will be sent to all writers whose letters appear in this department)

How I Boosted My Prayer Meeting

One of the young ladies of my Church exhibited excellent qualifications for secretarial work, so I asked her if she would act as my Prayer Meeting Secretary. After explaining the plan to her she consented, and we went to work.

On the first Prayer Meeting night of our campaign I had her make a list of all those present. The next Wednesday night we checked up our list of the week before, adding the names of the new attendants. This we did each week.

Then I provided her with a supply of cards: No. 1 reading:

DON'T FORGET THE PRAYER MEETING

Wednesday at 8 P. M.

Bring a friend with you, and enjoy this season of spiritual uplift. It will help you to finish the week with joy.

This was a general call which we sent out, five or ten at a time, to those who had not been attending this service:

No. 2 read:

Dear Friend:

We were glad to see you at Prayer Meeting, and hope you will be present every week. Loyalty to Christ is always worth while. This is the real, productive life and bears rich fruit. Hope to see you next Wednesday.

This was sent to the "new names" added to the list from week to week. No. 3 card read:

WE MISSED YOU FROM PRAYER MEETING

We hope you are not ill. No one can afford to forego this mid-week meeting with the Lord. We hope to see you at the service next Wednesday.

This was sent to all absentees shown by the weekly check-up, on the first absence. The second consecutive absence was not noted. If a member were absent three successive times, card No. 4 was sent:

"YOU have gotten out of the habit! Are you really happier and better satisfied? How about your influence upon others? And your loyalty to your Church? If sick, let us know. Hope to see you Wednesday."

Nos. 2 and 4 may be illustrated, the whole card being made by hand and duplicated on a pad or other ink duplicator. No. 2 shows on open door with some one just walking in. No. 4 shows an open box bearing the inscription: "Habit of Going to Prayer Meeting," with an outline figure of someone just getting out, and beneath: "Getting Out." Between this and the message is another figure walking away, with "Out" printed underneath.

Nos. 1 and 2 were made on our Elliott Addresser. All may be made on U. S. post-cards.

Results: Before my coming to the appointment the folks say they had from 4 to 7 or 8 out. We now average between 40 and 60; and recently, dur-

ing August, 1925, we had a Prayer Meeting attendance of 53.—Merritt Earl, Baltimore, Md.

Faith Removed This Mountain

The church was located on a back street in a small town, one block from the main road. In front of the church was a hill, sixteen feet above the side walk at the highest point. The locust trees and weeds that covered the lot made it impossible to see the church from the main road. The members of the church were mostly from the surrounding country with only a few in the town. For sixty years this church had stood behind the hill. Many of the residents of the community did not know where the church was located. Time and again the more interested members of the church desired with a great desire to purchase the lot across from the church and level the hill, but about all they did was to desire. After making one unsuccessful attempt to get one of the organizations to buy the lot, the price of which was \$850, I decided to wait several months before approaching the matter again. This time I did not go directly to any of the organizations. One morning I set out to visit the business men of the town who were interested in the community, and in several hours I had secured \$150 from them for a "Citizens' Fund" to buy this lot, and thus help to improve the town. At the time a new high school building was being erected on a plot of ground that was very low, and I saw that they would need dirt for filling-in purposes. I succeeded in selling 1,500 yards of dirt to the Township Trustee for \$375. At the next meeting of the Ladies of the Church, I presented the matter, telling them of course of the \$150 cash I had received, and the \$375 for the dirt, (which would be hauled free by the men of the church.). This meant that they needed to raise only \$325. The lot is now ours and almost levelled by this time.

Question Marks

Which position in your church do you occupy: Are you,

- An attendant or an absentee?
- A pillar or a sleeper?
- A wing or a weight?
- A power or a problem?
- A promoter or a provoker?
- A giver or a getter?
- A worker or a worry?
- A booster or a boaster?
- A peacemaker or a strife-creator?
- A supporter or a sponger?

—The Liberian Churchman.

Dr. Herman N. Bundesen of the Chicago Department of Health holds up the person who is forever enjoying poor health to ridicule. "A verbal or physical spanking is often good medicine for such persons. Well-balanced work and play, good company, laughter, fresh air, the right food in proper quantities, good elimination and suitable exercise soon chase away the gloomy imps that excite ill health boasting for the mere sake of glory. Let us remember that to be sick, though it may not be a disgrace, is nothing to brag about."—The Baptist.

BOOK BROADCASTINGS



What the Writers have to Offer

WE RECOMMEND FOR THE LAYMAN'S BOOK SHELF

(See reviews in this issue.)

The Unknown Years of Jesus
By Otho Fairfield Humphreys. Abba Press.

The Enemy
By Channing Pollock. Brentano's.

The Mother of Jesus.
By A. T. Robertson. Doran.

The Hidden Romance of the New Testament
By James Alex. Robertson. Doran.

Tarbell's Teachers Guide
By Martha Tarbell. Revell.

Drama

The Enemy, by Channing Pollock. (Brentano's, 210 pages, special edition for clergymen \$1.00.) Mr. Pollock's new play is a protest against war. He has built it around an Austrian family which is caught in the hysteria of war propaganda. We see the idealist forced from his professorship in the University because he will not sponsor war. The young play writer, however, is caught by the spirit of the day and goes to defend his country. The business profiteer finds plenty of opportunity to enrich himself while talking up war and patriotism.

Most of us who lived through the last war will appreciate the situations which we find in the play. Perhaps we see them better because the scene is laid in Vienna rather than in Buffalo or Chicago. We can see the advance of propaganda stamping out reason and logic while intelligence and personality is fed to the war god. We can see the fires of patriotism flamed by reports of atrocities which never happened and the human wreckage wrought by the conflict. We can hear the feet of the little children playing war as their elders pray for peace.

This play is a strong protest. It is clean. But it is uncompromising. The enemy is not England, France or the United States. The enemy is Hate which makes puppets of men and of nations. Ministers will do well to read the book, see the play and urge others to see it.—W. H. L.

Parish Administration

How to Write Advertising, by Howard H. Barton. (Lippincott, 275 pages, \$2.50.) I have been looking for the book which will give the minister in the most direct way the insight into the technic of writing advertising. We won't get just that book until some competent person who knows both advertising and church organization and psychology produces it, but I think that this book would be helpful to all who

There is Still Time for Your Letter

New Contest Announcement Do Books Really Help?

A few years ago there was a flood of stories telling about the conversion of people because of books or pamphlets which fell into their hands. Do books still have the power of moving men and women? We want to know and we want specific instances which we may publish which will tell of such values.

For instance do you know of a book which,

Helped a person to decide for Jesus Christ?

Helped a young man or woman to choose his life's work?

Made a leader out of rough material in the church?

Furnished the inspiration for a good Bible class?

Helped a fearful individual to a great source of personality?

Made a heavy heart light?

If you know of such an instance we want you to tell us about it in five hundred words or less. You may use fictitious names and places but the account must be true. This contest will close on November 1st.

For the best letter submitted by November 1st, we will pay \$10.00.

For the second best letter we will pay \$5.00.

For the third best letter we will pay \$3.00.

It is very necessary that the title of the book and the author be given so that we may trace the source of the book. In fact the value of this contest is to help in the distribution of books which have by their record shown to be helpful.

Address your contribution to Book Contest,
CHURCH MANAGEMENT, 634 Huron Road,
Cleveland, Ohio

want to seriously consider the necessity for good copy. Much of it would have to be passed over as it deals with the technic of the profession. But the chapters on methods, headlines, layouts, art, construction of copy and testing do furnish much practical help.

It might be well to point out that advertising as considered in this volume is not limited to display space in periodicals but other forms of printed publicity. Much of the preacher's advertising is outside of newspaper space.—W. H. L.

Sermons

The Daring of Jesus, by Ashley Chappell, D. D. (George H. Doran Co., 148 pages, \$1.60.) This is volume of twelve interesting and stimulating sermons. Whoever reads them will doubtless do so at one sitting for they are fascinatingly readable. Dean Brown main-

tains that a modern sermon must have a good text, one that sticks, and an introduction that is both brief and free from verbiage that is unadapted to our times. These sermons fit aptly into this mould. Every text or biblical character upon which the sermon is built is great and vital. Take for example the texts of the first and last sermons of the volume: "And upon this rock I will build my church and the gates of death shall not prevail against it"—Matt. 16:18; and "Then I went down to the potter's house, and behold he wrought a work on the wheels"—Jeremiah 18:3.

Dr. Chappell does not employ many illustrations but the few that he does use are apt and poignant as, for example this one anent the Church and its financial obligations: "A daughter, calling to her father, who was about to be baptized by immersion, drew his attention to the fact that his pocketbook filled with bills was still in his pocket.

The Undelivered Address

The Last Message of William Jennings Bryan

Foreword by MRS. BRYAN

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Concerning the Soul, by James Alex. Robertson, M. A., D. D. (George H. Doran Co., 256 pages, price \$2.00.) The author, in the preface, says that the chapters making up the book were prepared and delivered as addresses to various congregations. But, by whatever name the author calls them, the reviewer considers them as constituting a book of splendid sermons. And, unlike so many modern volumes of diversified contents, this one has the unity of a great theme to commend it. From the first chapter to the last the treatment is able. The style is clear. The statement is simple. The thought is keen. Literature, history, and everyday experience are used with unusual skill. There are thirteen chapters with captions as follows: "Is there a soul? What is the soul? Whence comes the soul? Why comes the soul here? The soul and other souls; The oversoul; The soul's house of earthly sojourn; Whither goes the soul? The soul's heavenly tabernacle; the soul's work hereafter; Lost souls; The re-union of souls hereafter; Do the souls of the dead return?" The book is suitable for general readers.—P. H. Y.

Sermons on New Testament Characters by Rev. Clovis G. Chappell, D. D. (George H. Doran Company, New York, 189 pages, \$1.60.) These sermons are of the type that any audience will listen to. They are well adapted to the reading of the minister and so interesting that the average layman will not be bored by "another book of sermons." There is not the slightest smack of doctrinal preaching yet they are so clear in their expression of the mind of Christ and His New Testament associates that the reader feels himself in a profound religious atmosphere. Dr. Chappell's choice of illustrations is excellent. He varies them from the most sad death bed scene to the tense moment of victory on the foot ball grid-iron. We do not wonder at all that the First Methodist Church of South Memphis, of which Dr. Chappell is the pastor, was compelled to enlarge its auditorium to accommodate the crowds that desire to hear such preaching. The author has had at least two other volumes of sermons on Biblical Characters published previously. This volume includes sermons featuring the poor widow, Philip, Demas, Mark, Luke, the Laodicean Churchmen, Lydia, Paul, Peter, John the Baptist, the leper, Mary of Bethany, the elder son, and Timothy. The sermon "The Largest Giver" featuring the poor widow is particularly striking in the way it treats the great question of church and personal finance. This preacher fearlessly declares his faith in our stewardship to Christ. The

value of our gifts in his mind is not determined by their size but by the price we pay in their giving. Dr. Chappell is terse in statement and truly Christian in interpretation.—R. W. A.

Historical

Jesus of Nazareth, His Life, Times, and Teaching by Joseph Klausner, Ph. D. (Heidelberg) translated from the original Hebrew by Herbert Danby, D. D. (Oxford) (The Macmillan Company, New York; 414 pages; 4.50.) For the first time in history there is set out a full range of what modern Jewish scholarship has to offer on the subject of the Jewish background of the Gospel. Based upon the Talmud and Rabbinical sources Dr. Klausner presents the problems of the person and times of Jesus in the light of a specialized knowledge of the material and the spiritual Jewish environment of Jesus during his earthly life. With the caution of a critical historian he tries to show to what extent Jesus was a product of his age, what was his contribution to Judaism and what is his value to Judaism of today. Dr. Klausner is a leading Zionist and has written the original of this work in the modern Hebrew. It is distinctly not a book for Christians for there are those statements which we dislike. Yet apart from this we are grateful for the material which the book provides for the better understanding of the Jewish mental and historical environment in which our Lord worked and lived. On some minor points Jews too, will differ with Dr. Klausner. Yet the author makes a constructive contribution to both Christians and Jews in that he does not try to show Judaism superior to Christianity or vice versa, but shows simply how they remain distinct from each other. Particularly significant is this volume for the Hebrew reader because of the true idea of the historic Jesus presented entirely independent of Christian and Jewish dogma. Dr. Klausner is now the editor of "Ha-Shiloach," the most important Hebrew literary periodical.—R. W. A.

Doctrinal

The Doctrines of Modernism—Its Beliefs and Disbeliefs Weighed and Analyzed, by Leander S. Keyser, A. M., D. D. (The Bible Institute Colportage Association, Chicago, 101 pages, price 40 cents.) This is one of the alarmist books which the present unhappy controversy between fundamentalist and modernist has brought forth. It is the kind of book which appeals to the reader who already agrees with its point of view, while it antagonizes the reader of a different point of view.

Dr. Keyser, like Paul in the days when he was a persecutor, evidently believes that he is rendering service to God by his comments upon Harry Emerson Fosdick, Dr. James Moffatt, Shailer Mathews, the Editor of the *Christian Century*, Dean Charles R. Brown and Henry Van Dyke. But the way the Spirit of God has honored the ministry of these men would seem to indicate that there is more of good in their preaching and writing than Dr. Keyser seems able to find.—J. E. R.

The Mother of Jesus," by A. T. Robertson, D. D. (George H. Doran Company, New York, 71 pages.) This is a legendary, unreliable and based entirely upon apocryphal literature which

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of the problems and glory of the mother of Jesus. The author accepts the gospel records on their face value. He is not as critical of these documents as we might expect from so eminent a scholar.

In chapter seven, he argues for the virgin birth of Jesus—thus facing an acute problem under widespread discussion at the present time. He takes the position that the virgin birth of Jesus is necessary for His incarnation. Natural birth, he says, is congruous with God's indwelling but not with His incarnation.

In these lectures Bishop Mouzon has given us the ripe fruit of his years of

her credit for aught save that she did her part well. The goodness and grace of God chose her as the channel for this mercy to the human race. So she occupies the highest pedestal among mothers, and mothers rank above all other persons. But this is not to place her above mortals because of the deity of her wondrous Son. She has her consolation in high duty nobly done and in the supreme character and service of her Son. That is her coronation. She needs no other."

He rejects the Roman Catholic adoration of Mary on the ground that it is keen and sympathetic study, based entirely on the New Testament records,

sprang up in later centuries. On the other hand, he says, if the Roman Catholics have defied Mary, Protestants, in their reaction against the former, have neglected her. It is with the conviction that neither Catholics nor Protestants have given the mother of Jesus fair treatment that the book has been written.—P. F. B.

Devotional

The Unknown Years of Jesus, by Otho Fairfield Humphreys. (Abba Company, 337 pages, \$2.50) Dr. Humphreys has set for himself in this volume the task of portraying the formative years in the life of Jesus. The picture is carried on by means of story and conversation. We see the boy at home, with his parents, with friends and with the teachers of the law.

The book has a background of thorough scholarship. While imagination plays a large enough part to make the narrative fascinating, we think that most of the descriptions can be depended upon. The little touches thrown in about the city Sepphoris is a good example. In this city, but a few miles away from Nazareth there was the Greek culture and learning which undoubtedly influenced Jesus in giving him the Grecian spirit which so characterized him in contrast to the Jewish spirit. Then there is the chapter on the Sabbath which reconstructs the Sabbath observance of the average pious Jewish family of the time. Written in a pleasant style the book is of interest not alone to ministers and scholars but is an excellent volume for the library table in those homes which enjoy good literature concerning the days of the Christ.—W. H. L.

The Hidden Romance of the New Testament, by James Alex. Robertson. (George H. Doran Co., 267 pp., \$2 net.) Professor Robertson of Aberdeen takes characters about whom it has been thought very little was known and by scholarly research aided by legitimate use of the imagination makes them stand out in clear lines. The Man of Arimathea, John Mark, Stephen, the Man of Macedonia, the author of the Epistle to the Hebrews, James the brother of Jesus, the slave Onesimus and others are presented in a way most of us never saw them before. We get the background of the New Testament, the atmosphere and life of the early days of the church in a way which makes the New Testament a new book. The writer of this review plans to take Dr. Robertson's book as a basis for a series of addresses at the mid-week service the next two months.—M. L. M.

Various Topics

The Missionary Evangel, by Bishop Edwin D. Mouzon. (Cokesbury Press, Nashville, Tenn., 181 pages, price \$1.50.) This volume is made up of the Founders Lectures for 1925. They were delivered before the School of Theology of the Southern Methodist University by Dr. Edwin D. Mouzon, one of the bishops of the Methodist Church South.

The titles of the various lectures are: "The Evangel and the Bible"; "The Messages Concerning the Human Soul"; "The Christian View of God"; "The Gospel of the Cross"; "The Sanctification of All Life."

He sums up his estimate of Mary as follows: "Mary would not have us give

Christian thought and experience, and of his devotion to the missionary enterprise. They are worth reading for their clear thinking, and for their warm hearted Christian spirit. They are scholarly in a broad sense but are the work of one who is a preacher first and last. Their style is the style of the sermon rather than that of the essay. Let the reviewer confess that one word was used so frequently that it got on his nerves, the word "beautiful."

This quotation (page 158) will reveal the irenic spirit which breathes in the book: "It is by no means necessary that all speak the same theology; it is necessary that all preach the same gospel. It is supremely important that all who follow Christ should learn to distinguish the things that are worth while from the things that are of minor importance. We need, as possibly never before in our day, to lay stress where stress should be laid." He quotes with approval John Wesley's words, "As to all opinions which do not strike at the root of Christianity, we think and let think."—J. E. R.

The Christ of Faith and the Jesus of History, by D. M. Ross. (George H. Doran Co., \$2.) The Christianity of today is obviously different from that of the early disciples. To what extent do these changes represent an inevitable development of the principles of Jesus? To what extent do they constitute a perversion of our historic faith? This book is a sincere and fair-minded attempt to answer these questions.

Dr. Ross holds the regnant ideas of Jesus to be sovereignty of goodness, the fatherhood of God, the sonship of man and the kingdom of God. Because of his leadership in the Kingdom Jesus conceived himself as the Son of God, whose inevitable lot it was to suffer death. The development of these ideas in the apostolic age and later are then traced. The fact that development and change was inevitable is stressed. Modern developments are tested by their loyalty to the ideals of Jesus. On this basis devotion to Jesus, emphasis on goodness of life, God conceived and worshipped a God in Christ, and the development of an organized church, are accepted as legitimate outgrowths of the work of the Jesus of history. On the other hand, the narrowing of the grace of God to certain sacraments, rather than loyalty to him in heart and life, are condemned as perversions of the principles of Jesus. the growth of a sacerdotal priesthood, and the magnifying of assent to theological doctrines concerning Christ

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Dr. Ross reveals a fine understanding of positions which he does not agree. One of the splendid features of the book is the analysis of the High Church position on the sacraments and the priesthood. The book is written in a fascinating fashion—so much so that it held the attention of the writer during the early days of a most interesting vacation.—J. R. S.



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See Page 33 October Church Management

Vital News Notes

Another New Church for Washington

First Congregational Church, Washington, D. C., has decided to build a new building on its present downtown site. This is in line with the building of five church edifices by several other denominations in our capital city. First Church seeks to raise \$1,250,000. About half a million of this will be used for special educational, religious

and social work which is carried on under the direction of First Church. They hope to build an auditorium that will seat 1800 and can be expanded to accommodate 2500. Several high government officials attend the church. Jason Noble Pierce is minister.

Help for Aged Ministers

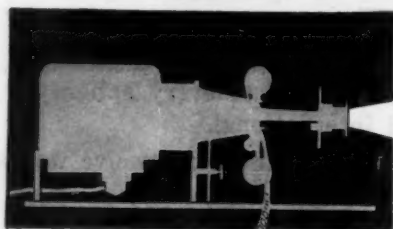
A gentleman walked into the office

of the Wesleyan Conference in London one day and asked for a copy of the report of the fund for aged ministers. Several days later he returned and told them that he noticed they needed about 5,000 pounds a year more. Then he presented them with a check for 100,000 pounds (half a million dollars) with the instructions that his name be kept a secret.

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ent lands and has published tracts in 178 languages. It is estimated that its workers have engaged in religious conversations with more than 25,000,000 families.

Temperance Needs to be Taught

A campaign to emphasize the teaching of temperance in the churches is to be undertaken by the Federal Council of Churches of Christ in America. This comes as a result of the prohibition report made by the research department of the Federal Council.

This report states that prohibition is facing a supreme test and blames the churches for part of the present condition because they have failed to continue their temperance instruction.

Rev. Samuel McCrea Cavert, general secretary of the Federal Council, in speaking of the report says that the tendency has been to rely too much on legislation and, therefore, the educational side has diminished. He also states that this study comes from friends of prohibition and that it was made to find the facts so that they could be frankly faced.

Bovington to Brandon College

Rev. David Bovington, pastor of the First Baptist church of Cleveland for nine years, has begun his new work as President of Brandon College, Manitoba.

World Council of Catholic Church

A dispatch from Rome reports that it is considered quite certain that the pope will call a world conference of the Catholic churches in 1928. There have only been nineteen such ecumenical councils in the history of the Catholic Church. The first one was held in 325 and the last one in 1869. The last one was never completed on account of war and political disturbance.

Increased Circulation of Bibles

The American Bible Society has an increased circulation of 500,000 copies of the Scriptures for 1924-5. The total was 6,652,299 which were printed in 172 languages including Bibles for the blind. The American, British and Scottish Bible societies have co-operated in publishing an edition in Chinese.

1,267 Attend Rally

1,267 people attended the rally of the Mt. Carmel Christian Bible School near Kent, Indiana. Mt. Carmel is a rural church situated in an open country district. It has only a single room.

\$100 for Subscriptions

An anonymous gift of \$100 has been received by a denominational paper to be used for subscriptions for ministers and home missionary pastors who are not receiving more than \$1800 a year.

Noted Assyriologist Dies

Rev. A. Talbot Clay who deciphered the Babylonian tablets in the Japanese J. P. Morgan collection died recently. He was professor of Assyriology and Babylonian literature at Yale University.

Noonday Services for Sailors

Sunday services have been held for many years at the Sailors' Home and Institute of the American Seamen's Friend Society on the North River



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waterfront, N. Y. Recently they have started to hold services on Monday and Thursday at noonday. They are being regularly attended by sailors who live at the home or who are working at nearby docks.

Doshisha Graduates Large Class

492 graduated from Doshisha University, Japan, this year. 205 were women. This is the largest graduating class Doshisha has had.

Protestant Foreign Missions

Total income for Protestant foreign missions at the end of the 19th century was \$19,598,823. Great Britain contributed \$9,459,562; the continent, \$2,441,013; United States, \$5,916,781; and Canada, \$545,998.

Pastor Will Sell His Home

A short time ago the Marion Avenue Church of Aurora, Illinois, burned and now a new \$80,000 one is being built. Rev. Henry Clay Miller, the minister, voluntarily notified his people that he and his wife would sell their new home and apply the proceeds, \$25,000, on the new church building. The pastoral home is in the best residential section of Aurora and was just completed recently.

Orphan City Dedicated

At Parmadale, Ohio, the largest group of buildings devoted to Catholic charities were dedicated on Sept. 27. Cardinal Hayes, archbishop of N. Y., gave the address. Twelve cottages, dining room, power plant, and school are now in use. 500 orphan boys are being accommodated. When completed Parmadale will represent an investment of \$3,000,000 and will care for aged folks as well as orphans. The second unit which will care for orphan girls will be built as soon as possible at a cost of about \$1,300,000.

10% of Hotel Profits to Missions

Oscar E. Konkle is planning to build a sixty-story hotel in uptown New York. 10% of all profits from the hotel will be given to missions as an expression of thankfulness for the recovery of his son. An undenominational church will be established in part of the building.

Few Harems in Turkey

"Few Turks can afford harems," said Dr. Ferdinand Q. Blanchard of Cleveland in an interview with The Plain Dealer. Dr. Blanchard has just returned from the Near East. "The new status of women in Turkey surprised me," he said. "They go out without veils and have freedom like the women of western Europe and America. Western influence and hard times have united to effect their liberation."

Congregationalists to Meet in Washington

The National Council of the Congregational Churches will be held in Washington, D. C., October 20-28. Special attention will be given the young people in a week end program. The question of whether the present missionary boards shall be united into two boards, one for foreign and one for home missions; and the recommendation for the merger of the two missionary magazines with The Congregationalist will come before the council along with other important matters.

Africa Has Lost a Friend

In the death of Dr. Frederick B. Bridgman, South Africa loses a friend and the Congregational Church a great missionary. Dr. Bridgman's father and mother were missionaries in Africa and there he was born. For twenty-eight years he served Africa, his greatest work probably being in Johannesburg amid the swarms of natives in the gold mining district.

Russia Forsakes Prohibition

Russia has given up partial prohibition after trying it out for eleven years. Once more liquors containing 60% of alcohol are being sold in the stores.

Negros Buy Jewish Temple

Chicago negros have bought the Jewish Temple at Michigan Blvd. and 53rd. Olivet Church which also took over a building formerly owned by a white congregation has a membership of 10,000.

A Skyscraper Community Church

Old Stone Presbyterian Church, Cleveland, is unanimously getting behind the plan to build a skyscraper addition to their present downtown church. It will contain Sunday school rooms, a gymnasium, cafeteria, and social rooms and will be a downtown community church center. A campaign to help finance the building by popular subscription will probably be undertaken.

Chapel Car Autos

The Baptists are successfully using motor car chapels in rural centers. These cars are equipped with a thirty-gallon water tank in order to have running water, ice chest, lavatory, cupboards, portal organ, fifteen candle power lights, kitchen facilities, sliding table and bed, etc. When the cars become too old for use they are pensioned, taken off the trucks and used in some small town for a church and parsonage.

Great Liner to be Equipped with Bibles and Hymnals

When the Malolo—the largest and fastest high-powered passenger steamship ever built in the United States—sets forth on her first run between San

Francisco and Honolulu in the Spring of 1927 she will be better equipped with Bibles and hymn-books than any vessel ever built in this country.

There will be a Bible in each of the 274 Staterooms, and the remainder of the 300 Bibles which the ship will carry will be placed in the public rooms and in the quarters of the officers and crew. There will be 400 hymnals so that no one will lack an opportunity to join in the religious services on board.

Children Play on Church Grounds

The First Presbyterian Church, N. Y., open their grounds every day to babies and little children who come with their nurses or mothers. On the grounds of the Cathedral of St. John the Divine one may also see many little children enjoying the out-of-doors.

Ten Largest Churches in Southern Presbyterianism

According to the reports of the General Assembly the ten largest churches in the Southern Presbyterian Church are:

Church	Place	Membership
First, Dallas, Texas.....		2,680
First, Nashville, Tenn.....		2,283
First, Houston, Texas.....		2,111
First, Charleston, W. Va.....		2,001
Second, Charlotte, N. C.....		1,967
First, San Antonio, Texas.....		1,842
Central, Atlanta, Ga.....		1,762
First, Greensboro, N. C.....		1,739
Bream Memorial, Charleston, W. Va.....		1,736
Riverside, Jacksonville, Fla.....		1,484

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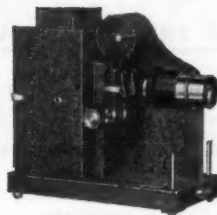
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Sunday Sickness

A circular announcement from Bethany Temple, one of the largest community churches in Philadelphia, read, "Man alive! What are you thinking about? Another epidemic is here. Worse than the 'flu.' It is sending its victims to hospitals, insane asylums, jails, prisons and perdition by the thousands. Its technical name is 'Morbus Sabbaticus,' or 'Sunday Sickness' or 'Stay-at-homitis.'" The announce-

ment then went on to tell what Bethany Church had to offer the people.

Church Beatitudes

Following beatitudes were given by Dr. Edgar Whitaker Work in a sermon at the Central Church of Christ, New York.

Blessed is the Christian whose calendar contains prayer-meeting night.

Blessed is the man who is faithful on a church committee.

Blessed is the man who will not strain at a drizzle and swallow a down-pour.

Blessed is the man who can endure an hour in a place of worship as well as three hours in a place of amusement.

Blessed is the church officer who was not born a pessimist.

Blessed is the man who loves the church with his pocket as well as his heart.

Blessed is the man who is generous in everything but the application.

Blessed is the man whose watch closes without a snap.

Blessed is the man who drops criticism on the sidewalk.

Blessed is the man who loves his church and praises it.

Blessed is the man who has patience as well as piety.

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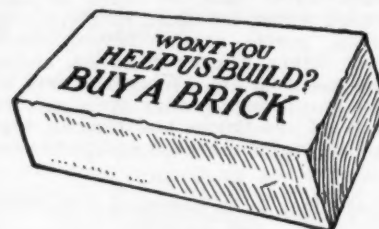
Helping the Student Minister

This past summer several ministers who were spending their summer vacations at a denominational summer conference grounds took turns preaching in a little town nearby so that the young man who was ministering to the little church might take advantage of summer courses at a seminary. In this way the young man was able to start his theological training.

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A lady in the United States cherishes a Bible probably as old as the one written in shorthand, which an ancestress baked in a loaf of bread when a house-to-house search was going to be made for stray copies of the Scriptures.

One of the most remarkable achievements is the teaching of a man with both eyes blinded and both hands gone. He learned to read with his tongue. In an institution in Highland Park, Illinois, a teacher employed by the State found this poor helpless cripple eager to read for himself once more the Word of God. By patience and close application he was taught the alphabet of raised letters, which he picked out with his tongue. Morning, noon and all hours of the night he wrestled with that sheet of raised letters, until in three weeks he had read and committed to memory the first chapter of John. The huge volume is placed on a shelf so arranged with pulleys and weights that a touch of the elbow will raise or lower it as desired.

Minister by Proxy

A senior at a theological school is serving a little country church by proxy during the academic year. Each week one of the young people of the church takes charge of the service, leading the devotionals and reading a sermon prepared by the student minister.

Church Holds Own Summer Conference

First Baptist Church, Evanston, Ill., held a Summer conference for its own members at Lake Geneva, Wis. The minister, Dr. James M. Stifler, rented rooms at hotels and cottages for his people. A program of inspiration and study with plenty of fun mixed in was enjoyed by a large number of the members of this church.

Interested in Young People

Barberton (Ohio) Christian Church has shown special interest in her young people and en-

couraged those who have had special talents to use them. Result—four young people engaged in the work of the church, a fifth studying to be a missionary and a sixth, a justice of the peace who finds time to help small needy churches.

Dr. Fosdick's New Church

The Park Avenue Baptist Church, New York, of which Dr. Harry E. Fosdick will become pastor in the fall, is

reported to have purchased the corner of Riverside Drive and 122 St. for their new edifice. This location is across the corner from Grant's tomb, half a block from Union Theological Seminary, two blocks from Teacher's College and three blocks from Columbia University and Barnard College. It is separated by a small park from the International House which John D. Rockefeller, Jr. has erected for foreign students studying in New York. It will

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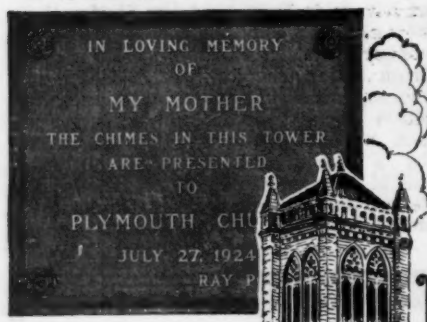
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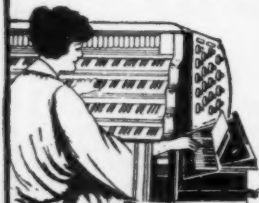
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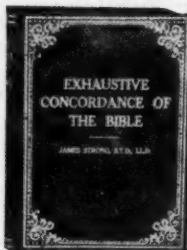
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rectorship of St. Paul's Episcopal
Church of Overbrook, Pa., by Dr.
Joseph Fort Newton marks another
step in an interesting career. Dr. New-
ton was originally a Baptist, then
pastor of a liberal church in Cedar
Rapids, Iowa, from which he was called
to the pulpit of the City Temple, Lon-
don, a Congregational church and per-
haps the most outstanding pulpit in
the world. Returning to this country
after the war, Dr. Newton became
pastor of the Church of the Divine
Paternity, the only Universalist church
in New York, but kept his membership
in the Broadway Tabernacle, a Congre-
gational church. He has now been
confirmed in the Episcopal Church, will
become special preacher in St. Paul's
in the fall, and rector as soon as he
can be advanced to full ordination in
the Episcopal church. St. Paul's church
of Overbrook is in a wealthy suburb of
Philadelphia. Rev. Robert Norwood
was recently called from this church to
succeed Leighton Parks in St. Bar-
tholomew's church of New York City.

Dr. Morgan to Cincinnati

Dr. G. Campbell Morgan goes to
First Presbyterian Church, Cincinnati,
as special preacher on January 1. His
son is assistant pastor of this church.
Dr. Morgan has promised to remain
with the church for six months but be-
fore the time is up may accept a per-
manent position with them.

Encourage; don't discourage.

Sneers scar. Smiles heal.

Have a purpose. Then plan and
plug. Finally—plug still more.

Be a peacemaker.

To get up, never give up.

Make good or make room.

"We Yet Can Triumph"

We yet can triumph. We have tried
and fail'd,
And tried again and fail'd again and
tried.

Many a time I've wish'd that I had
died

Before I saw the light. But though
I quail'd,

Yet have I stubbornly my fate assail'd
With dazed determination, dignified
With prayer and gratitude, and
always cried

"Thy will be done, O God!" And God
prevailed.

We cannot always choose: it were not
best:

God knows; and if we trust all will
be well.

I pray it with shut eyes and open
mind:

I want, be it with all my soul attest,
Nothing that will not ultimately tell
To the eternal good of all mankind!

—Paul Shivel.

Go live with men as if God saw you;
so speak with God as if men heard
you.—Seneca.



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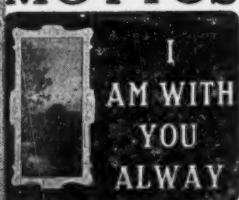
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To have and to give, or to give and to have. In two parts, with prelude, interlude, and postlude. Eight characters and as many or few boys and girls as available. This play presents in a most delightful and effective manner, the real spirit of Christmas and the joy of giving. Brings smiles and tears.

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Successful Methods Used in Putting the Church Before the People

TOO many pastors and other religious workers have failed to make use of the power of the press because they have felt that "advertising tends to cheapen religion." It seems to them that the dignity of their calling is marred in this manner.

There are many sound and successful methods employed by churches today which are greatly assisting the pastor. A western evangelist had a number of cards printed in display type with an arrow pointing ahead. All that was on the card was the evangelist's name. The cards were tacked to lath and set in the ground near the sidewalks. They attracted attention and curiosity and a large attendance was the result.

Many pastors have doubled prayer meeting attendance thru a folder, post card or letter mailed to non-attenders. Subjects, leaders, discussions and similar information have materially assisted this important work.

I know of one pastor who keeps an index file by days in which is listed the birthdays of the youngsters in the Sunday School. He has an attractive card to mail to each child on this occasion and the cost is practically negligible but his Sunday School is the largest in his county. Parents and youngsters alike appreciate this consideration from the pastor.

Another minister, fresh from the seminary, added nearly a score of members to his new congregation by having his Sunday school teachers fill out a card for each child, telling the names of the parents and whether or not they were church attendants, members, etc. Many new members were soon coming to church with the children—"and a little child shall lead them."

Laid up in the hospital, and the conference year almost finished with several hundred dollars due on pledges, one pastor sent out a letter which brought immediate response from his congregation and enabled the church

to enter the next conference year with a clean slate.

In a college town, one pastor has met with considerable success in interesting students in his church thru meeting the new comers on registration day and passing out handy blotters inviting them to worship in his church.

At Creston, Iowa, one progressive church had "invitations to the stranger" printed. On Saturday night, the pastor called at local hotels, addressed an envelope containing an invitation to each guest at the hotel. The clerks placed them in their mail boxes and handed them out late Saturday night and Sunday morning.

Instead of an uninteresting calling card, many pastors have found that a little calling card folder with hours of church services is especially valuable in calling on members.

One of the most successful pastors I know uses the Sunday morning newspaper in his city to announce services at his church, etc. Quite frequently, his church is filled and he attributes the increased attendance largely to advertising.

I know of one pastor in a factory town who considers it a part of his work to go through the factories and at least learn to know the faces, if not the names of the employees.

Many pastors use calendars at New Year's and hand them to their church members or mail them. The calendars become perpetual reminders in the homes for the services of the church are printed on the calendar.

These and hundreds of other practical ideas are being employed in the work of the Kingdom. God expects you to reach as many people as you can and church advertising may help you save many souls. At least, the right kind of publicity will help you to reach out and work in a larger field. But, avoid the spectacular and ridiculous in advertising. Advertising of the right kind pays—always has and always will.

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When a Christmas committee meets, the chairman should be able to submit to it as varied a line of program material as possible. The committee may then decide quickly and efficiently what sort of program it wishes to have. A Sunday-school committee should examine:

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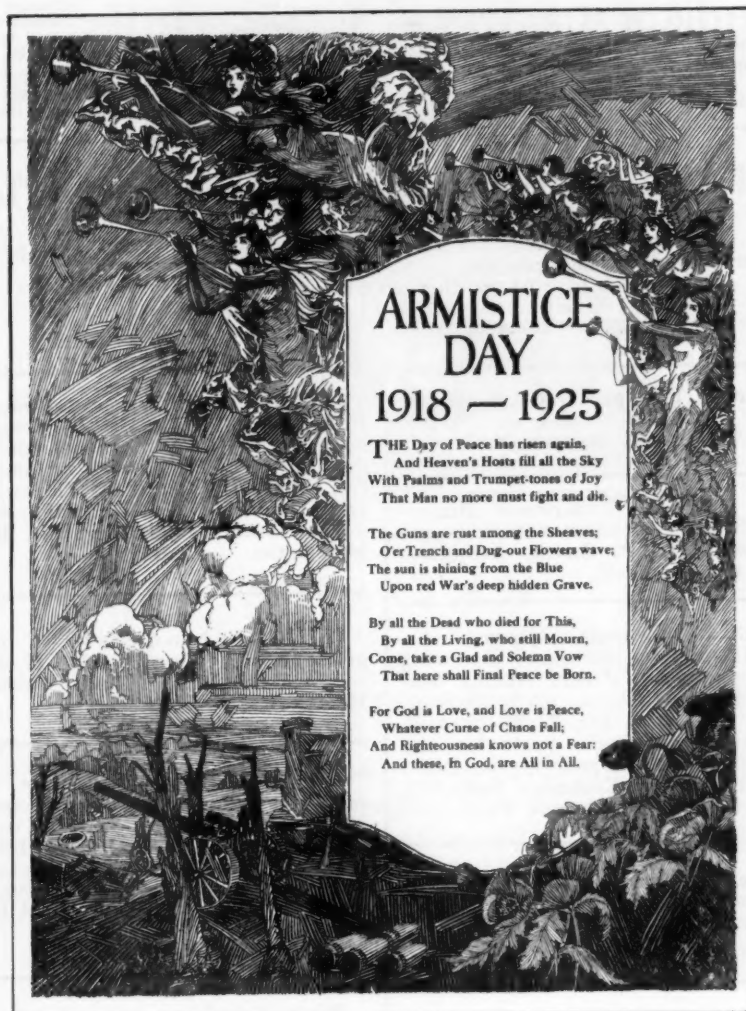
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And Heaven's Hosts fill all the Sky
With Psalms and Trumpet-tones of Joy
That Man no more must fight and die.

The Guns are rust among the Sheaves;
O'er Trench and Dug-out Flowers wave;
The sun is shining from the Blue
Upon red War's deep hidden Grave.

By all the Dead who died for This,
By all the Living, who still Mourn,
Come, take a Glad and Solemn Vow
That here shall Final Peace be Born.

For God is Love, and Love is Peace,
Whatever Curse of Chaos Fall;
And Righteousness knows not a Fear:
And these, in God, are All in All.

Can You Use this for Armistice Sunday?

So many comments were received after the use of this illustration on the cover of last year that we have made arrangements to provide mats of it for those who may care to use them. A mat is a pulp form made under heavy pressure into which type metal is poured to make a cut. The

average printing shop will make a stereotype from the mat in a few minutes.

We will provide these mats at a price of fifteen cents each. This is a unique service and is for paid up subscribers only.



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Moral: Don't Sleep at Church

A certain lady induced her husband, who was not a regular church-goer, to accompany her to evening service. During the sermon he fell asleep, snoring at first softly, and at length so noisily that the good lady was constrained to give him a sharp nudge, in the hope of rousing him. To her consternation, however, as he slowly awakened, he exclaimed in a loud tone, "Let me alone! Get up and light the fire yourself; it's your turn!"—Presbyterian Witness.

Needless Worry

A woman got on a trolley car and, finding that she had no change, handed the conductor a \$10 bill. "I'm sorry," she said, "but I haven't a nickel."

"Don't worry, lady," said the conductor, "you'll have just 199 of 'em in a minute."—Medley.

The evening lesson was from the Book of Job and the minister had just read, "Yea, the light of the wicked shall be put out," when immediately the church was in total darkness.

"Brethren," said the minister, with scarcely a moment's pause, "in view of the sudden and startling fulfillment of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company."—Boston Transcript.

So Refreshing

Physical Culturist: "Do you take a cold shower in the morning?"

Another Nut: "Yes; I always have grapefruit for breakfast."—Judge.

Parson—You love to go to Sunday school, don't you, Robert?

Bobby—Yes, sir.

Parson—What do you expect to learn today?

Bobby—The date of the picnic.—Boston Transcript.

Small Boy: "What's the use of washing my hands before I go to school, mother? I'm not one of those who are always raising them."—Orange Owl.

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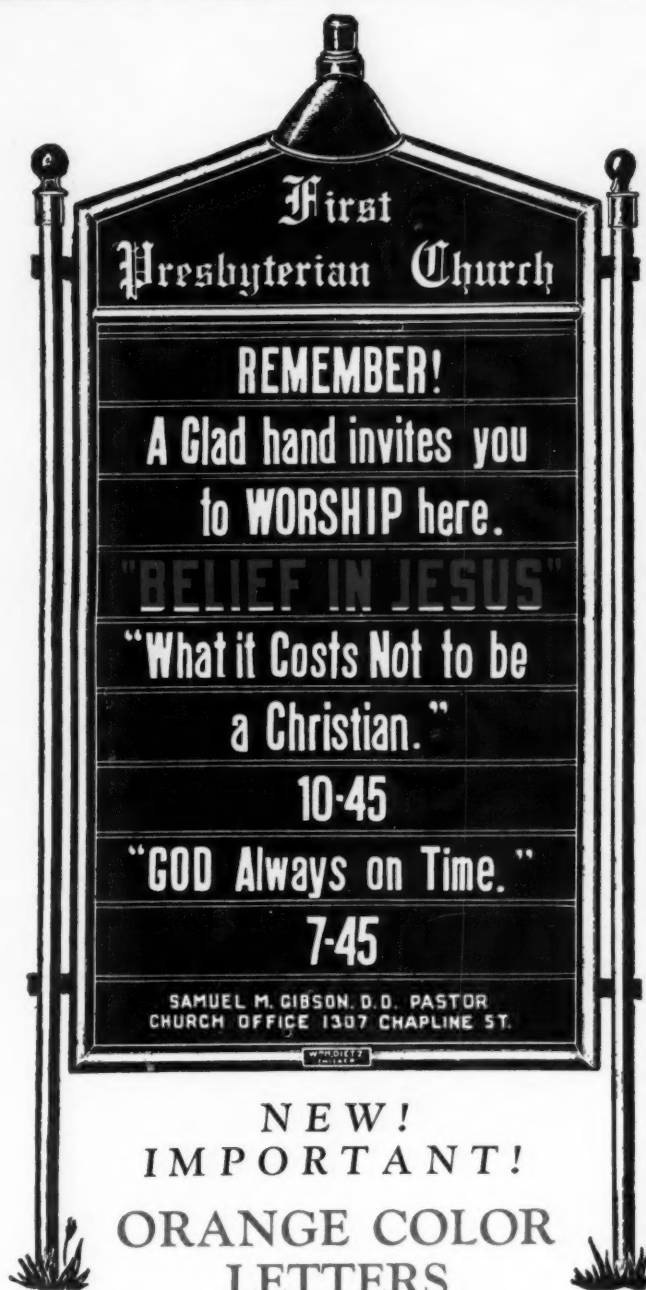
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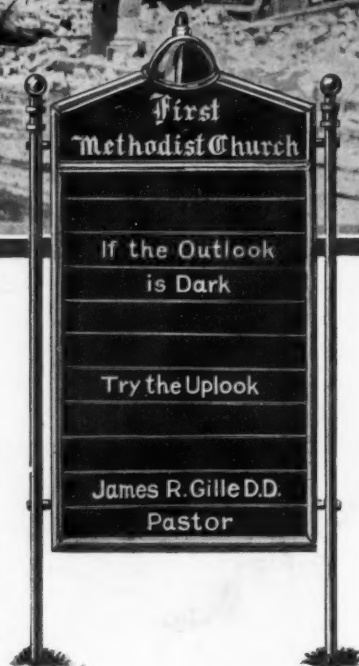
State Street, Santa Barbara after the earthquake

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